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Love Birds?

MY HUSBAND bought two love birds. The children named them Sally and Sam. Sam was friendly to them and to Sally, but Sally soon began to pick and fight. By the end of the first week she was spending half of her time fighting with Sam.

One day Bobby was holding Sam and said, "Look, Mother, how thin he's gotten. I think it's because Sally always keeps him nervous, never lets him have any peace."

So we decided they must be separated. Sally was placed in a cardboard box. After three days we put them together again. Such happy birds you never saw!

BUT THE PEACE and love was short-lived. We went away for a week and returned to find Sam nearly dead. Sally was back at her old habits, picking at Sam. A few days later he died.

My husband found Bobby standing at the empty cage, tears in his eyes. "Cheer up, little man," he said. "Be glad you have seen Sam and Sally's experience and use it as a lesson for yourself."

"A lesson for me?" asked Bobby, puzzled.

"Yes, for all of us," said my husband. "In families people often do to loved ones just what Sally did. They quarrel, keep each other nervous and tense, and just give no peace or rest to weary hearts. Often the end of the human story is exactly the same as that of Sam and Sally."

—KATHERINE BENION

The LUTHERAN

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G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Director. Robert E. Huldshiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Robert D. Hershey, S.T.D., Chairman; Rev. Paul E. Valentiner, Secy.; Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., Rev. Ernest J. Hoh, Litt.D., W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D., William E. Keister.

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COVER PICTURE. Minneapolis school children line up as they are released from public school to attend religious instruction in their churches. Four million U.S. school children of all faiths now attend such weekly church classes, often conducted on an interdenominational basis.

Pastors who fled for lives are freed . . . Investigation of attacks on Protestants in Colombia is asked . . . Catholics told to stay away from school religious services . . . Race issue splits Alabama churchmen

THE CHURCH IN THE NEWS

Church court acquits pastors

Last year two East German clergymen—Pastor Hans Gerber of Ruhlsdorf, near Bernau, and Pastor Erich Rommel of Prenden—had fled to the safety of West Berlin to escape arrest and imprisonment by Soviet Zone police. They said the Reds planned to seize them because they had publicly denounced the Communist youth dedication rites.

Officials of the Evangelical Church of Berlin and Brandenburg took the two pastors to task for alleged violation of their ordination vows. Clergymen should stay at their posts even at the cost of personal sacrifice and suffering, they said.

In late March a special disciplinary court set up by the church acquitted the two pastors. It ruled that a decision to remain in his parish in the face of personal danger must be made voluntarily by a pastor and not forced by disciplinary threats. It also held that the two pastors had been in actual physical danger from the Reds when they fled.

Colombia probe welcomed

Protestant groups had listed hundreds of instances of persecution against their missions and members in Colombia, South America. Roman Catholic priests had been among those leading attacks on the missions, according to the Evangelical Confederation of Colombia. Roman Catholic spokesmen scored the charges, claiming that the Protestant groups were weaving a "pattern of misrepresentation."

Last month the Jesuit weekly *America* called for a thorough investigation of the situation in Colombia by a team of impartial social scientists.

Protestants would welcome such an investigation, responded Dr. Stewart W. Herman, executive director of the Lutheran World Federation's Committee on Latin America. He said it would "establish the facts in the case and bring about better working relations" between Protestants and Roman Catholics in Colombia.

Dr. Herman added that "there is every reason to believe" that reports of the persecution of Protestants in Colombia "have been carefully checked and that the facts are true." He said it would be "gratifying" if the Roman Catholic hierarchy in Colombia would "welcome" the findings of such an impartial committee.

Violence has decreased

Since the downfall of the dictatorial Rojas Pinalla regime in Colombia, violence against Protestants has decreased although the "repressive decrees of the discredited dictatorship remain," Dr. Richard M. Fagley, executive secretary of the Commission of the Churches on International Affairs, said in an article in the *Christian Century*. The CCIA is an agency of the World Council of Churches and the International Missionary Council.

"Incidents of persecution" have occupied the headlines, but they are not the fundamental issues at stake in Colombia,



"TIME" COVER
The Ecumenical Man

Dr. Fagley wrote. "The basic issue is the legal disabilities decreed under the Rojas Pinalla dictatorship in 1953-54, for these go to the heart of the question of religious liberty in a country of Roman Catholic predominance."

Evangelical Christians are barred from two-thirds of the country, Dr. Fagley pointed out. In the rest of the land, their freedom to evangelize and to teach is severely curbed.

"Time" honors ULCA head

"The most influential leader of world Protestantism" is Dr. Franklin Clark Fry, United Lutheran Church president, said *Time* magazine on April 7. The widely circulated news weekly featured the ULC leader on its cover and in a five-page, 3,600-word article.

Noting that Dr. Fry is president of the ULCA and of the Lutheran World Fed-

eration, chairman of the policy-making Central Committee of the World Council of Churches, president of Lutheran World Relief, member of the executive committee of the National Lutheran Council and of the Policy and Strategy Committee of the National Council of Churches, *Time* commented that "all these titles illustrate one fact: of all the denominations in the U.S., Lutheranism is experiencing the most dramatic new birth, and Franklin Clark Fry, more than any other Lutheran, is its symbol."

The magazine described Dr. Fry as "a new kind of Protestant leader—the Ecumenical Man, testing ways and means to denominational unity and interdenominational understanding." (*For another view of Dr. Fry, see page 15.*)

Tells graduates to shun services

A conflict was shaping up in Maine this month as Roman Catholic Bishop Daniel J. Feeney ordered Roman Catholic graduates of public high schools and their parents to stay away from baccalaureate services. Roman Catholics had been forbidden to attend worship services held in other churches, but the prelate's edict extended the ban to services held in schools or other meeting places. Attendance would be "grievous disobedience to the diocesan authority and to divine law," he asserted.

The "format" of baccalaureate services "is always that of New England Congregationalism," the bishop claimed, and therefore "violates the conscience" of Roman Catholics. He added, however, that priests might offer an invocation or benediction at graduation exercises.

The ban was "divisive" and "unhappy," replied the Rev. Shirley B. Goodwin, president of the Maine Council of Churches. Portland's Protestant clergy also denounced the ban, saying that pub-

lic schools were "the chief unifying institution among us, always refusing to surrender to the divisiveness of religious creeds . . . The location of baccalaureate services is incidental, but Catholics, Jews and Protestants should unite in providing leadership for these services."

In West Virginia, the Marshall County school board made attendance at baccalaureate services optional. Last year a Moundsville priest forbade Roman Catholic students to attend the services. Because of their absence they were barred from commencement exercises.

Negroes boycott stores

Several thousand Negro worshippers gathered for prayer services in District of Columbia churches on March 27 as part of a demonstration against discriminatory employment practices in downtown department stores. Washington's five major stores refuse to hire Negro clerks.

The "day of abstinence" was organized by a committee of 200 clergymen. Negroes were asked to boycott the stores for one day. The Rev. E. Franklin Jackson, leader of the move, called the boycott 90 per cent effective. A committee of ministers called upon the store managers during the day to explain their reasons for the demonstration.

Mr. Jackson said that the drop in store sales showed the strength of the Negro protest. The demonstration would not be repeated, he said, but efforts would be increased to persuade the stores to hire Negro workers.

Churches warned on school plan

Segregationists in Virginia had adopted plans to close public schools if the courts ordered racial integration among scholars. The plan called for establishment of a private school system, with classes

meeting in church buildings if necessary.

Church leaders throughout the country were quick to register protests against the proposal. The Methodist Church board of education said the plan contained "elements which endanger our democratic way of life and threaten the integrity of our churches." Southern voices chimed in. Col. Francis P. Miller, president of the Virginia Council of Churches, said such co-operation "would make the church connive with the evil policy of the state" and make the churches partners in crime.

The Potomac Presbytery of the Presbyterian Church U.S. (Southern) by a 45-8 vote recorded its opposition to the use of church facilities "for the purpose of evading decrees of the courts of the United States relative to segregation of the races."

Bus segregation splits churchmen

In Mobile, Alabama, 36 Negro ministers petitioned the city council to repeal a local ordinance which required Negroes to use only the seats in the rear of buses. Repeal of the law would be a voluntary Christian approach to race problems, they declared.

Supporting the Negro petition were 31 of Mobile's white Protestant clergy. They told the city council, "We commend the proposal that they (the Negro ministers) have made to you as an intelligent means for achieving goals whose inevitable realization must now be apparent to all thinking people." Signers included 17 Methodists, 6 Presbyterians, 5 Episcopalians, 2 Baptists and one Disciples of Christ.

Opposition soon crystallized. A Baptist church advertised in the local daily, "We believe the Bible teaches we should have the freedom of keeping racial distinctions respectively separate, each main-

taining its color and identity with pride." A group of 369 Methodist laymen petitioned city officials to disregard the clergymen's appeal. They called the action of the white ministers "a violation of their places" that was "hard to believe."

Negro Baptists ask action

Most major U.S. denominations had adopted resolutions calling for racial equality. Last month the largest U.S. Negro church body, the 4-million-member National Baptist Convention, chimed in. The convention's board of directors adopted a resolution asking speedy action by state and local governments to make "available all of the cultural, economic and political opportunities of the nation to all citizens."

These opportunities can be provided only by action in accord with Supreme Court decisions dealing with segregation,

the resolution said. "American citizens cannot be both for segregation and for democracy," it declared. "If mature citizens plead that they need more time to practice democracy as individuals, then that is a confession that America is not ready for the practice of democracy."

Religion makes mother unfit

Membership in the Jehovah's Witness sect makes Mrs. Valerie Battaglia, 29, unfit to have custody of her 7-year-old boy, State Supreme Court Judge Isadore Bookstein ruled at Albany, New York, this month. He awarded custody of the child to the father, Mario Battaglia, a former jockey who now operates a barber shop at Latham, N. Y. Mr. Battaglia is a Presbyterian. The couple is divorced.

Major issue was Mrs. Battaglia's statement that she would not permit the child to have a blood transfusion, even if it was needed to save his life. Her sect



MARCHERS ASK END TO NUCLEAR TESTING

Led by Quaker groups, hikers tramped from New Haven and Philadelphia to converge on United Nations headquarters in New York. March was dramatic protest against development of nuclear weapons. Group of 150 members swelled to 700 at the finish

believes that "one must die to be saved," she said.

Judge Bookstein said that while the mother "enjoys her constitutional right to freedom of religion, she has not the right to impose on an innocent child the hazards flowing from her own religious convictions . . . The child has a right to survival and a chance to live and the court has a duty to extend its protecting arm to the child." He noted that awarding custody of a child "of such tender age" to the father is unusual.

German arms plan defended

Confessional church "fraternities" in West Germany had taken the lead in demanding that the church denounce the West German government's acceptance of atomic weapons. The fraternities are informal organizations of pastors and laymen at a regional level. They have continually opposed West German rearmament. Among their leaders are Dr. Martin Niemoeller, president of the Church of Hesse and Nassau, and Dr. Gustav Heinemann, former president of the synod of the Evangelical Church in Germany (EKID). Refusal to act would cause a split in the EKID, Dr. Niemoeller had threatened.

Such threats are a "political and theological short-circuit which gravely confuse both church and state," replied Bishop Martin Haug of Wuerttemberg last week. He said there was great difference between an armament in event of war and one designed to prevent it, pointing out that Christians are "burdened with grave responsibility" since the "life or death for whole peoples and eventually for the whole of mankind" are at stake. The church should seek mutual and controlled agreement between nations to discontinue production of atomic weapons, he held.

Even sharper was the response of Dr. Hans Christian Asmussen of Kiel, a noted theologian. The demands of the fraternities would lead to a denial of Christian principles and would aid communism, he said. By turning the church "into a propaganda instrument for a certain political platform" the Niemoeller group would "destroy both the church and the elected national parliament," he charged.

Preacher blasts politicians

Michigan legislators stood reverently for the prayer which was to open the session of the state senate on March 24. The Rev. Wiley D. Smith, pastor of Lansing's undenominational Wesley Church of Christ, had been invited to offer the invocation.

The senators and about 150 visitors in the gallery shuffled restlessly before the "invocation" was over. For twelve minutes, Mr. Smith told "a bunch of dirty politicians" that all they wanted from him was "a fake ceremonial." He said, "It's no honor to be here. God deserves more than that." He accused the legislators of permitting "the sins of smoking, drinking, gambling, and movie houses."

Angry legislators were in no mood for prayer when the minister finished. Mr. Smith said his remarks resulted when he was asked to keep his prayer down to three minutes. Admitting that he had been a former bootlegger, the 55-year-old preacher claimed that legislators didn't answer his letters and that the governor had refused to see him about relieving unemployment.

Judge scolds churchmen

Last June the Congregational Christian Churches and the Evangelical and Reformed Church merged into a new body, the United Church of Christ. A group

President Eisenhower shakes hands with members of the Columbia (S. C.) Bible College choir, who sang for him his favorite hymn, "A Mighty Fortress Is Our God."



within the Congregational Christian fellowship fought the union, organized to prevent it from going into effect. They had challenged the right of a church convention to take any action binding upon congregations, saying that this was contrary to the church's principles.

Last month their suit to halt the merger came before Federal Judge Archie O. Dawson in New York. The judge refused to dismiss the suit, which was filed in the name of four congregations, but he urged the litigants to give "prayerful consideration" to St. Paul's admonition about settling church controversies among themselves.

It was "unfortunate" that ministers and laymen "who purported to abide by Christian principles should engage in this long and expensive litigation," the judge said. He estimated that cost of the case might reach \$1 million.

"It would seem to a Christian layman," Judge Dawson continued, "that if the ministers and churches involved would use more Christian charity and understanding it would be possible for them, as men of good will actuated by high prin-

ciples, to adjust their difference so that their time and money might be devoted to the promotion of Christianity rather than to the maintenance of acrimonious and expensive litigation."

And so forth

Battle in Sweden for ordination of women to the ministry of the State (Lutheran) Church was renewed this month as both chambers of parliament passed a measure that would authorize such ordination in July, 1959. The church's convocation, which voted down a similar proposal last year, must act on the new measure this fall.

Mother Maria Wolff, believed to be the world's oldest Lutheran deaconess, died early this month at Nuremberg, Germany, aged 104 years.

Dr. Yngve Brilioth, primate of the Swedish Lutheran Church, has resigned his post upon reaching the retirement age of 67. Dioceses will meet in June to choose three candidates from whom King Gustaf will name a successor to the archbishopric of Uppsala and leadership of the church.

WASHINGTON

By ROBERT VAN DEUSEN



ALIEN PROPERTY

CONTROVERSY OVER what should be done with property seized from German and Japanese owners during World War II seems to be moving toward a solution. A Senate committee report tells of a change of attitude on the part of the administration and predicts that an arrangement will be worked out giving former owners an equitable money return.

There have been several schools of thought regarding this problem. One group would prefer to see the property confiscated, as part of the penalty for Germany and Japan's waging a war of aggression. Others, feeling that a country's citizens are not necessarily responsible for the acts of their government, have favored return of the property to its former owners.

Some have championed the return of the full value of all property, based on the principle that government confiscation of foreign assets is wrong regardless of dollar value.

Others saw a distinction between huge corporations and the private assets of individuals, where personal hardships were often involved. The State Department, for example, proposed that vested property should be returned up to a maximum of \$10,000 for each claimant.

THE BONN agreements between the western powers and Germany attempted to settle the problem by striking a balance between reparations and vested property. In return for a U.S. agreement not to

exact reparations, the West German government accepted responsibility for repaying its citizens' claims against the U.S.

Actually, such payment has never been made. Other demands on the West German economy took precedence, and even now the Bonn government would pay only 10 per cent of vested property value.

Change of attitude

THE GROWTH of friendly relations between the U.S. and West Germany has gradually changed the picture. Backed by popular sentiment in Germany, the Bonn government put pressure on Washington to work out a better solution. Chancellor Adenauer made a personal plea to President Eisenhower during his visit last year, and seems to have made a convincing case.

Last July, a White House release expressed concern over the problems involved in the disposition of enemy assets and promised that a plan would be submitted to the next Congress that would combine the payment of American war claims against Germany and Japan with provision for the return of vested assets to nationals of those countries.

The Senate Judiciary Committee reported that its subcommittee to review the administration of the Trading with the Enemy Act has been holding consultations with the State Department with a view to arranging for full return. Senator Olin Johnston promised as chairman of the subcommittee to co-operate fully in making an equitable solution possible.

Senator Johnston said that enactment of such legislation would (1) strengthen our ties with Germany and Japan; (2) improve our foreign relations by following our historic policy of the sanctity of private property; and (3) avoid a precedent that might boomerang on American investors in other countries.

NO ANGELS AT CHURCH COLLEGES

An analysis of problems on the church college campus in 1958

By FREDRIC B. IRVIN

AN OFFICER of one of our synods told me recently that he was not sure any longer whether the church ought to support its colleges. He said the colleges are all getting larger. They are losing the advantages and spirit of being small. "You college presidents are always asking for more money for current expenses and building programs. You give no assurance that Lutheran students will be admitted even to our Lutheran colleges. Besides," he said, "how do we know that the colleges are even Lutheran any longer?"

I've learned from six years in the presidency of Thiel College that the answers to such questions are not easy. In numerous speeches I have said that the synods should periodically ask themselves in all seriousness whether they want their church colleges.

Does the Lutheran church have a mission in higher education? If we are not convinced that God gives us a mission, our colleges will never be what they should be. Every decade brings some new crisis in American higher education and some new set of problems to our church colleges. But if Lutherans believe that their interpretation of the gospel is relevant to the teaching of youth, they will tackle the problems courageously.

SHOULD OUR COLLEGES become larger? At present we have enrolled 28,612 full-time students in 32 Lutheran four-year colleges. This is about 1 per cent of all

STUDENTS PRAY, ATTEND CHAPEL SERVICES, STUDY THE BIBLE. BUT THEY, LIKE THE REST OF US, ARE THE CHILDREN OF ADAM AS WELL AS CHILDREN OF GOD



American college students. If we simply hold our own during the next fifteen years of increasing college enrollments we shall be educating only about half of one per cent of the students.

The average enrollment in all 32 Lutheran colleges in America is 895; but the average for the thirteen ULC four-year

colleges is only 777. Only six of the thirteen ULC colleges have enrollments above 700 students—Gettysburg (1,476), Wittenberg (1,364), Wagner (1,004), Muhlenberg (932), Lenoir Rhyné (906), and Thiel (716).

My own institution, Thiel College, has increased its enrollment 110 per cent over a five-year period and has gained tremendously in the process. It has increased its resources, raised the quality of its student body, and enhanced the vigor of its academic life. It has certainly lost nothing of dedication to its Christian purposes during this period of growth.

WILL LUTHERAN STUDENTS be sure of admission as our colleges grow in size? When the presidents of the Lutheran colleges speak frankly to each other at their annual meetings, someone always tells of his problems with pastors or with parents whose children have been denied admission.

At present 67 per cent of the students in the 32 Lutheran colleges are members of Lutheran congregations. The percentage of Roman Catholic students in Lutheran colleges has dropped from 15 per cent to less than 5 per cent over the past five years. We enroll only 1.6 per cent of Jewish students and only 1.7 per cent of students with no religious affiliation. By and large our colleges have an extremely high percentage of Lutherans and other evangelical Christians.

All of our colleges exercise "selective" policies of admission, which means that we have the right to admit as many Lutheran students to our colleges as we can. We find, however, that pastors are often interested in seeking admission of students who have been denied admission elsewhere, or who do not meet the academic entrance requirements.



Church colleges teach sciences to prepare students for careers in medicine, engineering, nursing, or laboratory research

OUR EXPERIENCE at Thiel has shown that as academic standards were raised each year over a period of five years, our percentage of Lutheran students actually increased from 47 to 54 per cent. May we conclude that Lutherans want to be sure that their children go to good colleges? Is it time that we admit frankly that many Lutheran parents have not sent their children to our colleges because they have not respected our academic standards?

Most people give us credit for trying to show the relationship of the Christian faith to our academic task, but we have not yet convinced all of them that we can do a better job academically than most of our competitors. It seems reasonable to believe that the percentage of Lutheran students in our ULC colleges will actually increase as our colleges raise their admission standards and improve the quality of their academic work.



PRACTICE TEACHING . . . Thiel student gets classroom experience as part of her training for school career. Many graduates of church colleges become teachers

Lutheran parents whose children cannot be admitted, or whose children are dropped for low scholarship, should appreciate the problem which we face and help us to achieve excellence. It is certain that financial support, as well as good students and moral support, will in the long run benefit colleges which can prove the excellence of their work.

ARE OUR COLLEGES becoming less Lutheran? This complaint, which comes at times even from Lutheran students, needs examination. Like most American church colleges, we have always accepted students regardless of race, creed, or color. And we have imposed no tests of the religious maturity of our students.

One of the most common mistakes made by our laymen and sometimes by

our pastors is in thinking that the church college can do for their children what they have been unable to do themselves in the way of Christian training.

I sometimes feel, after eleven years as a Christian college administrator—in India and here at home—that perhaps too much is expected of us in Christian institutions. People have the idea that we somehow take these young students into our schools, say *abracadabra*, and wait for the wings of an angel to sprout. It's not easy to produce angels—educated angels at that—when parents have not been entirely successful during the seventeen or eighteen years they've had their children at home.

IN OUR LUTHERAN colleges we have always felt that we had something spe-

cial to say about Christian education, and I think that we are still honestly trying to do the things we say we're doing.

It is important, however, to understand that as a Protestant denomination we have not claimed any exclusive understanding of the Christian faith. Out in India, when Bishop Anders Nygren visited our mission for a time, he took great pains to show that when Lutherans speak about the Bible and their faith they do so not from any heights of superiority or from insights which have been granted them as a kind of "chosen" group, but simply from the insights that come from a careful study of the Word of God.

We preach and teach, he said, Christ alone, the Word alone, and faith alone. We preach and teach these things not because they are ours alone but because they are the gift of God and sum up the Christian gospel.

WE LUTHERAN EDUCATORS seek theological insights for an understanding of education, even if we are not theologians. If our relationship to God is the closest thing we have, then our relationship to God in the colleges is of the utmost seriousness.

But if Christianity cannot escape the tension which arises from the fact that Christians live with one foot on earth and the other in heaven, neither can our colleges expect to live outside this tension. The achievement of Christian community in any college is not an easy thing any more than the living of a Christian life is an easy thing.

The church college always faces the dangers of an extreme of ethical pietism on the one hand and of legalism on the other. It faces the temptation to indoctrinate rather than to educate. It faces constantly all the temptations of our secular environment.

The popular notion, I'm afraid, is that we preach at our students, substitute prayer meetings for study periods, or try in some way to drag a little religion into the classroom. We wish that we could drag in a few more theologically articulate teachers into the colleges because most of us laymen are the products of our own bad education so far as Christian theology is concerned.

WE ACCEPT STUDENTS in the conviction that their minds must be illuminated and their hearts fired to follow God's will for we know full well that they are children of God as well as children of Adam. The church college provides countless opportunities for students and teachers to be confronted by God—in our formal exercises, in our chapel periods, in our counseling, in our extra-curriculum, and in the classroom. When God confronts us there is no escaping. He gives us the freedom we cherish but leaves us without excuses. Perhaps that's the reason we need colleges of the church.

The time is favorable today for the teaching ministry of the church to bear fruit. Will the synods support our church colleges not only with resolutions but with increasing financial support?

Will the members of our churches interpret charitably the problems we now face in enlarging our institutions, gaining financial support, raising academic standards, and interpreting the faith as it has been given to us?

In the General Prayer which is prayed each Sunday in many of our churches we ask God to bless "the institutions of the Church; its colleges, its seminaries, and all its schools; that they may send forth men and women to serve Thee, in the Ministry of the Word, the Ministry of Mercy, and all the walks of life." This is our prayer in the colleges too.



DAUGHTER TELLS ABOUT FATHER

To most people Franklin Clark Fry is a famous church executive. But to a young woman who got dandled and spanked in childhood, he is the beloved father who was usually away from home

By WILLIAM A. HARPER

"WHAT DO YOU suppose your father did today?" I asked the young woman.

"Well, if the Yankees were opening their season in New York today, I'm sure he would have tried to go to the game. He's a real baseball fan."

Chances are, however, that Connie Preis' father won't get to a ball game this week or next. And if he does, he'll probably be writing memos on church affairs or making notes for a future speech during lulls between innings.

BECAUSE CONNIE'S FATHER is Franklin Clark Fry, holder of so many important

church offices that even his daughter can't keep track of them. Among the offices: president of the United Lutheran Church in America . . . president of the Lutheran World Federation . . . chairman of the central committee of the World Council of Churches . . . member of the executive committee of the National Lutheran Council . . . member of the general board of the National Council of Churches.

"Perhaps I was just doing some wishful thinking for him," said Connie, smiling at the image of her father rooting for his favorite team. "He's probably in his office or on a plane or train between meetings."

This reference to her father's enjoyment of baseball brings to mind a warm, human kind of person who could toddle a daughter on his knee or mete out punishment for a childish wrongdoing, as the occasion demanded. And that's the way Mrs. Preis describes Dr. Fry.

Even if she were still at home, Connie could hardly be expected to keep track of her busy father's comings and goings. And now it's out of the question. Dr. Fry has his office in New York City and his home is in suburban New Rochelle, New York. His daughter lives in Ann Arbor, Michigan.

Like her mother, Mrs. Hilda Fry, Constance Preis married a very busy man. He is the Rev. Richard I. Preis, pastor of



DR. FRANKLIN CLARK FRY

"Cover man" last week on Time magazine

TIME'S COVER STORY *In Time magazine's flip, bright style, Lutherans got 14 columns last week, with Dr. Franklin Clark Fry in the foreground as "perhaps the most influential leader of world Protestantism" and "the most powerful figure among U.S. Lutherans." Among other things, Time said*

PRESIDING OVER Lutheranism's move toward the outside world is Franklin Clark Fry. He is, in fact, considered to be the outstanding presiding officer in his or any other church; with Roberts' Rules of Order at his fingertips and a mind like an IBM machine, he seems able to get purposeful action out of the most unpromising assembly.

When he presided at the opening session of the constituting convention of the National Council of Churches in 1950, he insisted on no fewer than 44 amendments to the proposed constitution before permitting the United Lutherans to join. One lady delegate, sinking into her seat after missing one of the sessions, whispered to her neighbor: "What do the Lutherans want now?" Says a Lutheran colleague: "He can see a goal and get to it faster than anyone I've known. That's perhaps one reason why he gets along better with men than with women—the women always want to debate. He is not exactly the warmhearted shepherd. He has a tendency to kick the rumps of the sheep, rather than lead them." . . .

FRY'S SOMEWHAT impersonal efficiency—combined with a zest for combat and a habit of slapping his thigh and laughing uproariously at his own jokes—makes it unlikely that he will ever be voted the best-loved churchman of the year. But his ability to handle the workloads of several ordinary men is legendary. . . .

FRY'S ACQUAINTANCE is more international than that of many a diplomat. He is in fact a new kind of Protestant leader—the Ecumenical Man, testing ways and means to denominational unity and interdenominational understanding.

Not all of Fry's fellow Lutherans—and

not all Protestants—care for the picture of Ecumenical Man and his works. They feel that Protestantism's special genius lies in a kind of spiritual individualism, and that the attempt to organize "unity" may produce a half-baked replica of a church hierarchy that would eventually try to dictate members' beliefs. The attempts, in committees, councils and assemblies, to hammer out agreement among Protestant groups may eventually (so the critics fear) submerge all sharp theology in a syrup of good will and compromise.

Fry disagrees. Says he: "The World Council exists to hold Christianity together, to keep the means of communication open, to keep conversations going, even if there is no success in our lifetime. When I was in Budapest preaching an unadorned sermon, I could see the immediate application of my words—face after face lighted up. The Gospel becomes a startlingly immediate thing. Our people in Eastern Europe don't know whether we've remembered them or forgotten. They need to feel the touch of the rest of the Christian family."

If Luther were alive today, Fry thinks, he would labor mightily to knit the divided Protestants together again. "American Protestantism of a generation or two ago," Fry says, "would have appalled Martin Luther with its fragmentation—some groups exaggerating one or another aspect of the Scriptures, others almost ignoring the Bible entirely in their emphasis on emotional experience or human fellowship. The spirit of the ecumenical movement is the spirit of Luther to the extent that it is a movement back toward the center of the Christian faith."

Trinity Lutheran Church in Ann Arbor. They are newlyweds; in fact, were married by Dr. Fry last July.

"When we were children," the young woman said, "Dad was always talking about something or somebody—mostly his sons and daughter—'going like a house afire.' It was one of his favorite expressions. Truth is, though, we were never able to keep up with him."

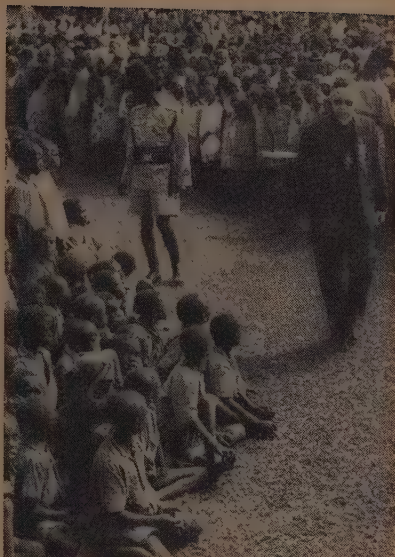
SHE SAID her father spent just as much time at his work when he was pastor of Trinity Church in Akron, Ohio, as he does now as an administrator. When he wasn't calling on people in the parish, it seemed he was at work in his study—preparing a sermon, writing church papers, or studying.

He was away even on Christmas, calling on the sick and shut-in.

Mrs. Preis says this image of her father ministering to the weak and afflicted is her most cherished picture of him. He has great love for people, she said, and will neglect all else to serve those in need.

Quietly attractive, and tall like her father, Constance Preis is a great deal like him in other ways. She is patient and understanding in her role as a pastor's wife. She is studious and even now is taking courses toward a graduate degree in classical studies at the University of Michigan. Mrs. Preis holds a bachelor of arts degree from Roanoke College, Salem, Virginia.

A daughter would be something less than a daughter if she didn't admit to being slightly prejudiced in regard to her parents. Connie is no exception, as she frankly admits. "We all (she has two brothers, Bob and Frank) admired and respected Dad for his love and devotion to God and to the church. Even though his work took most of his time when we were children, it made the moments when



AFRICA . . . instead of Yankee Stadium. Schedule of conferences and conventions requires ceaseless globe-circling travel

he could play games or tell us stories more precious.

"Of course, having Dad away so much meant that Mother had to spend more time alone with three active children. I'm afraid that we taxed her patience almost to the breaking point. I wonder how she put up with us—"

MRS. PREIS says she and the rest of the family find few faults with Pastor Fry. "We didn't even mind his occasional cigar—but we did chide him about his hats. They were always sort of old and dilapidated.

"It was difficult to keep pace with Dad," she recalls. "Like most men with such boundless energy, he expects others to keep pace. He could be pretty sharp if our romping disturbed him for too long a time." A twinkle in her eyes bespoke memory of just such a time.

This daughter remembers some other things about her father: that his favorite TV programs are mysteries; how industriously he works at crossword puzzles; how he looks forward to having his family all together in one place and at one time.

There are many sides to a man like this. To a daughter, they are characteristics to be recalled with fondness.

"He enjoys a good story," Mrs. Preis said, "especially if he's the object of the joke. Dad loves to tell about the time my brother Bob, only 10, joined the line of parishioners to shake hands with the pastor (his father) and to congratulate him on the sermon. Only Bob's congratulatory remarks were tempered somewhat: 'That wasn't such a bad sermon this morning,' he declared.



JAPAN . . . this time Mrs. Fry (at right) had opportunity to go along on one of Dr. Fry's arduous transcontinental journeys

"DAD SPENT a great deal of time on his sermons," Connie said, adding proudly that her father is a fine preacher. "But we could never get him to try them

out on us in advance. Instead, in Akron, he would get up early on Sunday morning and go over the sermon—just as he would in the pulpit, complete with gestures—while pacing the sidewalk in front of the house. The neighbors liked it."

Because her father was so concerned about preparing a good sermon, the family didn't give advice unless called upon for it.

Now, as the wife of a pastor, Mrs. Preis feels she can put to good use the lessons learned as a pastor's daughter. "I am glad to help Dick if he asks for help," she said, "but there's a time to give advice and a time to tend to household duties." She is grateful for the example her mother set in the various aspects of being a minister's wife. Mrs. Fry's life has given her daughter many pointers.

DESPITE THE AWESOME titles of "Mr. President," "Mr. Protestant" and "Mr. Lutheran" (given to him by writers and friends as well as by church people of all faiths), Franklin Clark Fry is "Dad" to Constance Fry Preis. The fact that he was never at home very much makes him even more precious to her. She is proud that her father accepted the call to serve God as a minister and administrator. Perhaps this story from her childhood best illustrates this feeling:

When Connie was little more than three years old, her father was awarded an honorary doctor's degree. As he returned home after the ceremonies, he announced to the waiting children, "I'm a doctor now!"

Connie tried to smile—but instead came tears.

"I could not bear to think of him as anything but a minister. It meant something very special to me. You see, I thought he had become a medical doctor."



You Can't Learn to Pray In Ten Easy Lessons

Prayer can be learned, but intense effort and long practice are necessary. Here is some guidance in the principles of prayer

guilt feelings on our own shoulders, but are invited to "come to me, all who labor and are heavy-laden, and I will give you rest." Such prayer is truly the Protestant confessional.

Prayer is the means by which God gives power and purpose to our lives. Through prayer our good intentions are propelled into good works. In prayer God nourishes our spirit just as he nourishes our bodies with food.

If prayer is all of this and more, then why don't we pray more often? We usually have a ready-made set of excuses that run something like this:

"I'M TOO BUSY." It is just because we are busy that we need prayer. It is only through the Eternal that we gain some perspective on the temporal. Setting aside certain times for prayer requires planning and discipline.

Luther warned us: "Let prayer be the first employment in the early morning and the last in the evening. Be careful to avoid those false and deceptive thoughts which say, 'wait a little, I will pray an hour later . . . I must first perform this or that.' With such thoughts a man quits prayer for business, which entangles him so that he doesn't pray the whole day long."

WE CAN'T TEACH people to pray like we might teach them to build a boat or to sew a dress. Teaching someone to pray is more like teaching a person to paint a picture. Prayer is an art. Yet it is the kind of an art that can be mastered by everyone. One does not have to inherit some special skill or knack.

Prayer is conversation with God. It is not a conversation between equals, like two children talking on the way home from school. Prayer is a conversation with God that is marked by awe, love, and trust.

Prayer is fellowship with God. In prayer we discover God as our true Father in heaven. We discover ourselves as truly his children. God is "Our Father," not "He." It is in prayer that we most intimately discover who God is and who we are.

PRAYER IS THE shedding of our burdens of remorse and guilt. We are invited to tell God things that we would never dare reveal even to our husbands or wives. We need not try to carry our

By **ROBERT M. HERHOLD**

Pastor of St. John's Church, Mound, Minn.



Pray in the midst of the pressure

In our hurry-up age we need to pray in the midst of the pressure. I know a cab driver in Chicago who prays as he drives. (This is not just because the Chicago traffic is so slow.) The modern saint is not someone in a cloister, but a woman praying as she irons the clothes, and a man praying as he rides the office elevator.

"I DON'T KNOW what words to use." Written prayers such as those in the Service Book are a great help. But the words are not too important so long as they convey awe, love and trust.

Prayers may even be too deep for words. Once a monk wanted to learn to pray and decided to stay up and listen to St. Francis. All he heard all night long was Francis sighing, "My God! My God! My God!"

People who have entered deeply into prayer say that prayer in its richest form is actually a kind of wordless communication with God. Prayer is not simply speaking, it is listening as well.

"I TRIED PRAYING, but my prayers weren't answered." A little girl was heard to pray for a bicycle. Her older brother told her God never answers prayers. When the bicycle did not arrive, her brother seemed right. The little girl protested: "Oh, yes, God did answer my prayer! He said 'No.'"

How do we know our prayers have not been answered? Can we tell by looking at our wrist watch? What do we know about the future? Could not our prayer be answered in five or ten or even twenty-five years? Could it not be answered in a way that would surpass our wildest imagination? Christ's prayer in Gethsemane was not really answered until Easter.

Perhaps it is our impatience, rather than God's patience, that makes it seem as though our prayers are not answered. We are often like the little boy who planted the pumpkin seed and dug it up every day to see if it was growing.

"BUT SOMETIMES I feel like I'm talking to myself." All frank accounts of other people's struggles with prayer seem to indicate the same feeling at times. Luther spoke of the "hidden God" and concluded that God must hide himself to teach us patience and trust. Part of the discipline of prayer is to learn that we cannot always dwell on the mountain top, but must walk through dark valleys as well.

"I CAN'T CONCENTRATE. My mind always wanders." This is a common admission on the part of all who pray. A man who will spend years developing his golf game by practicing his putting, chip shots, and driving, often becomes impatient with a few minutes' effort at prayer. With persistent effort we discover that little by little we are able to fill up

the time of prayer with strong and powerful thoughts.

Our minds will be unmanageable at times, and especially if we start to take notice of our progress in prayer. Remember, too, that prayer is not a one-way street. God is seeking us even more than we are seeking him.

SOME PEOPLE ASK what form or structure a prayer should have. There are no rigid rules, but a prayer might be like this. Consider yourself as being at odds with a friend. A wall has been built up between you and the friend and communication has ceased. You desire to tear down the wall and restore the friendship. You might go about restoring the friendship in this way:

CONFESSION. You go to the other person and admit your guilt in the estrangement that has taken place. You mention specific things you have done and how you desire the other person's forgiveness. In a similar manner, prayer should begin with a confession of sin and a plea to God for forgiveness.

ADORATION OR PRAISE. Next, you might mention to the other person how much he means to you. You may in all sincerity comment on how you appreciated his patience and understanding

through it all. Prayer also should contain elements of praise and adoration.

THANKSGIVING. You might mention some things the friend has done for which you are especially grateful. We often take each other for granted. An expression of gratitude does much to heal a broken friendship. We can hardly come into the presence of God without recalling some of his wondrous blessings to us.

PETITION OR REQUEST. Not that your whole effort has been leading up to this, but we often need a friend's encouragement and help. More than the friend's talent or money, we need him, his good will, his friendship. God invites us "to ask," "to seek," and "to knock."

FINALLY, what holds us back from prayer is not so much the technical or mechanical difficulties of prayer, or even our intellectual doubts. What holds us back is our pride and our lack of discipline. We hate to admit that we really need God. We hate to lay the whip to our hearts, our minds, and our time.

Do you wish to learn to pray? The best, and really the only way, is to begin to pray. You will learn by doing. You will learn through a lifetime of testing, of seeming failure, and of obvious joy. Begin by praying—today.



A WEEK AGO STEELE had a substitute teacher in Sunday school. When he lost his place in the Bible she scolded him publicly.

"She's mean," he said when he came home. "I'm never going back to Sunday school again."

There was lengthy discussion during the week and at my insistence he finally agreed to go back for "just one more Sunday."

When he came home from Sunday school last Sunday he was all smiles.

"How did things go this morning?" I asked him.

"It was okay, Mother," he responded. "I had my old teacher again. God saved me!"

—ELIZABETH ANN DEAN

Lutherans Are Rooted in Argentina

These South American Lutherans are no longer an immigrant group, although new settlers from Europe join them each year

By STEWART W. HERMAN

IN NO OTHER CITY of South America can a Lutheran visitor be quite as busy as in Buenos Aires. There are more Lutheran congregations here than in all the rest of the South American capitals combined. Approximately a score of Lutheran services are held regularly in the Argentine capital either on a weekly or a monthly basis. And they are conducted in at least nine languages under the auspices of three church bodies.

IN ADDITION to the *Iglesia Evangelica Luterana Unida*, which is a daughter-church of the United Lutheran Church in America, there is also a daughter-church of the Missouri Synod. These two bodies, which are the outgrowth of North American mission support, number about 25,000 members.

Then there is the *La Plata Synod* which describes itself as Evangelical rather than Lutheran, and includes a small Reformed minority in its membership. It consists of a very large, predominantly German constituency estimated somewhere between 60,000 and 100,000. Lastly, there is a small group assembled by an independent German pastor.

IN A SOMEWHAT different group are the Swedish, Norwegian, Danish and Finnish churches, all of which have seamen's pastors in Buenos Aires. Three of these nationalities are represented by fairly large agricultural colonies, particularly the Danes who are served by three additional pastors. There is only one Swedish pastor outside the capital.

There is probably no better way to

This is the confirmation class in a Lutheran parish in Argentina



provide a glimpse of Lutheran life in the spacious, fascinating Argentine capital than to invite you to follow a visitor who—as representative of the Lutheran World Federation—desires to maintain contact with all who hold closely to Luther's catechism, even though only the IELU (and the Scandinavians through their national churches) belong to the Lutheran World Federation.

My visit lasted exactly one week. The first half was centered around the new theological seminary in suburban José C. Paz, beginning with a faculty supper in the home of Rector Bela Lesko. The seminary family is a rare and invigorating mixture of Hungarian, Swedish, German, Latvian, Argentine, and American . . . but above all it is a fine fellowship of people with a common purpose: the training of pastors for the Lutheran church in the Spanish language.

AT BREAKFAST the following morning I met the twelve theological students and sat with the first six who will graduate in December. Dean Lesko then took me for a long tour of the campus, the handsome main building (with room for a dozen more students), the three faculty homes and the carefully tended flower and vegetable gardens.

And we dreamed of the future . . . another faculty home next to Lesko's house, an administration building with larger library facilities and more office space. Also a church directly across the street from the white portico of the main building. It could serve both as chapel for the students and as parish center for the congregation which is beginning to assemble in the shadow of the seminary.

After lunch Pastor Luis Garcia, acting president of IELU, showed me the not-quite-finished building of the home for the aged, and described the urgent need



New seminary in Buenos Aires suburb

for more funds to build a few cottages for elderly couples. From there I was escorted to the old residence with a leaky roof which houses several pre-seminary students and the dedicated couple, Dr. and Mrs. Kunz, who look after them. These are youngsters from outside Buenos Aires who had no other opportunity to finish secondary school and thus prepare themselves to enter either the university or the seminary. Plans are afoot—with ULCA help—to build an adequate new pre-seminary building.

On Sunday the greetings of the Lutheran World Federation were brought to six IELU congregations! First to the Spanish congregation in Pastor Garcia's church at San Miguel not far from José C. Paz. German services are held here too. Next to Villa Progreso served by Pastor Jonas Villaverde, one of the most beautiful Lutheran churches in all Latin America.

CROSSTOWN to another residential suburb—Florida—where Pastor P. G. Rottmann began gathering a few Siebenburger (Transylvanians) for German services a few years ago. Last spring a handsome new church was dedicated and today it was crowded for the first confirmation service—six boys and six girls.

At 3 P.M. I was taken to the Hungarian service in Belgrano. Architecturally, the church is as up-to-date as 1958 . . . with no vestige of gothic or neo-gothic design. The squared structure is lighted by a high wall of glass brick behind and on one side of the altar, supplemented by ceiling lights in the form of starry constellations. Wrought iron chancel fittings and the beautiful light wood pews add to the freshness of the interior decoration.

Both the Hungarians and the Estonians, whom I visited next in Villa del Parque, have young pastors who recently completed their theological training in the United States. These men—Leslie Hefty and Karl Laantee—together with Latvian Pastor Arnoldo Liepins do not confine their ministry to Buenos Aires or even to Argentina. By arrangement with the LWF Latin America Committee they travel to nearby countries such as Chile, Uruguay, and Paraguay to hold services for their brethren in the old mother tongue and to assist these refugee groups to become a part of the local Lutheran church.

Pastors come by plane now. Karl Laantee arrives at Buenos Aires airport to begin his ministry among the Estonian refugees



Many cultures and many traditions flowed together at the evening service in Villa Ballester when a fine young woman of Swiss background was consecrated as full-time parish worker after completing a long course of training in the Bible school. Here again the common language of worship and communication was the language of the land.

ON MONDAY the round of conferences was resumed: lecture to the seminary students on LWF, a discussion with the editorial committees of the Spanish theological publications *Vox Evangelii* and *Ekklesia*, a consultation regarding the seminary library, and so forth. As the sun went down, Dean Lesko and I drove over to the campus of Concordia Seminary to enjoy an *asado* (barbeque) with friends of the Missouri Synod in the garden of Professor Keller's home . . . a further evidence of the good relations among the pastors and church leaders of the various bodies in Argentina.

The next day, having transferred my headquarters to a hotel in the center of the city for three more busy days, I met with a Latvian delegation and then with the two of the Scandinavian seamen's pastors before attending the commencement service of the Union Theological Seminary. The very large Central Methodist Church was full to overflowing.

After the service—at 11 P.M.—there was a reception back at the seminary. Relations between this excellent institution and the Lutheran seminary are cordial and co-operative.

ON WEDNESDAY I had opportunity for a long talk with Propst Ostrowski, head of the La Plata Synod, who expressed the hope that the era of good feeling among the three bodies directly descended from Luther may continue. He

was particularly happy with the development of the seminary. Later in the afternoon there was a meeting of the seminary administrative committee.

The day closed with a visit to the lovely Swedish church near the river and then a cup of pitch-black coffee with the Finnish pastor who bought the ramshackle British Seamen's Mission a few years ago and—with practically no money but much enterprise—transformed the old place into a splendid center for recreation and worship.

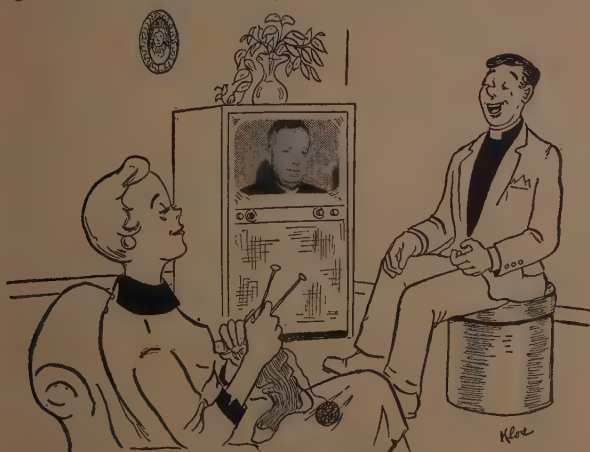
Most of the furniture he fashioned himself, even to the wrought-iron chandeliers and the inlaid pulpit. Also, a primitive but effective home-made mimeograph machine! His apartment contains many beautiful things including a magnificent hand-carved chest. "Hand-made" is absolutely accurate, because this energetic pastor has only one arm and one hand with which to work.

THE NEXT MORNING the Danish pastor joined me for breakfast and I heard about the three large Danish colonies south of Buenos Aires. This last full day was devoted to seeing the fine new Bible Society

House and calling on the executive secretary of the Confederation of Evangelical Churches. It ended with a meeting of the executive committee of the *Iglesia Luterana Unida* to lay further plans for the Latin American Conference which will bring us all together again in Buenos Aires in March, 1959.

EARLY ON FRIDAY morning the British seaplane splashed its way several hundred feet over the broad La Plata estuary before lifting me out of Buenos Aires en route to Posades. How the times have changed! The first German Lutheran congregation was precariously organized here in 1843 when people traveled on sailing ships and Protestants had no rights.

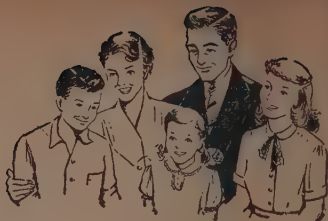
Out of this first parish grew the La Plata Synod. The other two Lutheran bodies entered Argentina about 50 years ago. All are firmly planted. Of course, there is no great strength here, even yet. But neither is Buenos Aires any longer just a feeble and lonely outpost of the church of the Reformation. From the seminaries to the seamen's centers, the Lutheran church has found its roots.



"I wish I had said that"

FIVE MAKE A FAMILY:

Remark to an Earthworm



I WAS WORKING in the garden when the children came home from school. Lilies of the valley are so pretty and so welcome in the spring, but they do spread like measles once they get going.

Pete was the first to arrive—with a whoop and a holler, of course. He zoomed up beside me on his bike and put on the brakes with a screech that made me dread the day he starts to drive a car.

"HEY! WHAT's going on? Aren't those lilies of the valley you're pulling out? They smell good. Don't wreck them!"

"There are enough to make the whole town fragrant! We won't have anything else if I don't thin them out a bit. What would we smell in July and August?"

"O.K. Guess I'll get a glass of milk and go to Bob's. Baseball." He headed for the house.

"Just a minute, Pete! Bring me some baskets from the garage, will you please? And don't forget to put them out on trash day with the other stuff."

"Me, forget?" He grinned, knowing as well as I do how easy it is for him to forget chores.

He brought me enough baskets to strip the whole garden bare and still have containers left over. He was half-carrying, half-dragging them over the lawn when Susie appeared. "What's going on? I didn't know you were going to work in the garden. I promised Donna she could help when I started mine, just like she did when she was living here."

"Why don't you call up and see

whether her mother will bring her over? I've been at this long enough. You girls can work and Mrs. Matteo and I can chat."

SHE WAS OFF in a flash, only to come back disappointed. "Line was busy. And did you know Pete was eating all those doughnuts?"

"That's what they are there for. Want one?"

"One? Pete's had about five already."

"Don't worry. He won't spoil his supper. He's got a growing appetite lately."

"It's growing, all right!"

"That's not what I meant. I mean he's growing and needs food to nourish him."

"He's getting fat!"

I only smiled. "How was school?"

"Fine—I guess."

"You guess?"

"Those boys! They wouldn't let us play baseball at recess. We had to jump rope. Some of the girls wanted to, but I think that's silly."

"It's good exercise. Prize fighters all jump rope when they are training for a fight. Helps their co-ordination and timing."

She brightened. "I never thought about that. Wait till I tell those old smarties tomorrow."

Remembering Karen at the same age, I wondered which particular "smarty" she was interested in "telling." I sometimes think the song, "The more I love you, the more I hate you," should be the theme song for Susie's age. Even her picking on Pete is a sign she'd like him

to pay more attention to her, treat her as an equal instead of a necessary nuisance.

SUSIE TRIED again to reach Donna and this time received no answer. I got her to help me pulverize the earth around the roses, promising that if the next day were fair she could bring Donna home to work in her own little plot.

One of the nicest things about having Donna with us all those long and trying months is the way the two girls have continued their friendship. We had a few bad moments when Susie was jealous of our attention to our guest, but we worked it out and no one was hurt. They are "best friends" and there are no friends like the "best friends" in fourth grade!

Suddenly Susie dropped her gardening claw. "There they are again, lovey-doving by the gate!"

Karen and Frank were leaning, one on each side, on the gate. All the "lovey-doving" I could see was that Frank still had hold of Karen's books. There seemed to be an argument going on.

"What do you mean, again? We haven't seen much of Frank since he has that after-school job. I wonder how he happens to be here this afternoon."

"He has Tuesday off because he has to work late Wednesday getting ready for the weekend rush. I heard Karen say so. On the phone. She was telling someone he'd better ask her to the dance Saturday or she'd have a new dress go to waste."

I GULPED. So the date hadn't been settled when Karen demanded that we get busy and make her an "informal."

The minx! She'd acted as though everything were arranged. I wondered whether she were blackmailing Frank into taking her on the grounds that she had a dress that had to be worn. No young lady would have done such a thing in my

youth but I've got to admit times have changed.

Yet I wonder whether they have really changed as much underneath the surface. I feel as though I understand what's going on in Karen's mind a lot of the time. Even if she does fool me now and then. After all, I don't suppose she actually lied about needing a dress for the dance. She will probably go to the dance and wear the new little number. It is just her timing that was different.

"OH, COME ON!" I heard Karen exclaim with less charm than emphasis. "Mother made fresh doughnuts last night and she'll never speak to you again if you don't come have some!"

"Couldn't have that!" Frank called as he saw me wave. "But you know she twisted my arm, don't you, Mrs. Melton?"

"Have to keep up his strength," Karen informed me. "Since he's taking me to the dance Saturday. I don't want him to faint or anything."

"Better get some before Pete finishes them, then. Mercy! Don't tell me that boy is still eating!"

"Oh, no. He rode off on his bicycle while we were talking."

Susie trailed the other two into the kitchen and I smiled to myself. She loves to complain about them but never misses a chance to tag along.

THEY'RE GROWING UP, all of them. But not too fast. This "dance" is what we would have called a "party." Most of the evening they'll stand around and drink soda and the poor chaperones will wonder how to get things moving and the youngsters will be having a wonderful time.

I addressed an earthworm that wriggled away from my energetic trowel, "Life is wonderful, isn't it?"—then looked to see whether anyone had heard me.



WORSHIP NOTEBOOK

INTRODUCING SOCIETY FOR WORSHIP, MUSIC, AND THE ARTS

LAST SUMMER Minneapolis became world-famous among Lutherans as the assembly of the Lutheran World Federation was held there. In June it will again be an important Lutheran meeting place—this time for Americans only—but something of great value for Lutherans of this continent may result.

To understand this coming event, one must go back to a wintry day on the campus of the University of Chicago. In one of the large oak-panelled rooms of the seminary was a group of American Lutherans, Augustana Lutherans, Evangelical Lutherans, Missouri Synod Lutherans, United Lutherans, and most of the rest. They were persons who have concern with the church's worship and all that relates to it. They had come to this meeting to think about what they could do about the worship of the Lutheran church.

CREDIT MUST BE given to Professor Daniel Moe, an authority in church music. Professor Moe had often encountered people who, like himself, were anxious for an organization which would lead the Lutheran churches in their understanding and practice of church music. These conversations had shown Professor Moe that the field was broader than church music.

To be sure music, whether in the liturgy or in hymns or anthems, was involved. But so also were the text of the liturgy, prayers, litanies, orders of service. And why stop there? What about architecture and the arts? What about painting, sculpture, stained glass, even religious poetry and dances.

So THE STAGE WAS SET, and upon the invitation of Professor Moe twenty-two leaders had come to this meeting in Chicago. Three brief papers were read, each in its own way emphasizing the scope of the project under consideration.

Emphasis was given to the need for guidance for the average parish choir director and organist. The relationship of music to the liturgy was set forth. A plea was made for recognition of the great contribution choral music makes to the life of the church.

WHILE IT WAS made quite clear that the proposed organization would not have an official character, or represent the activity of any one of the churches of American Lutheranism, no one doubted that under a vigorous and imaginative leadership, the group's efforts would have a wholesome effect upon the life of the church.

An executive committee was selected from among those attending the Chicago meeting. This committee chose a name for the group—The Lutheran Society for Worship, Music and the Arts. Invitations to membership announced the purpose of the Society:

"The purpose of the organization shall be the study of Christian worship and its related arts in the Lutheran Church. The program of the Society shall be so designed that it will:

1. Serve the need of parish, school, and home.
2. Encourage creative and scholarly endeavor in all areas related to worship.
3. Stimulate the attainments of high standards of performance.

The Society shall devise ways and means for improving the cultural standards, taste, and craftsmanship among the Lutherans of America. While the Lutheran heritage of the past will serve as the basis for all study and activity, the Society will foster a continuing creativity which seeks to serve and convey the message of the Word in the church in a contemporary idiom."

POSTERS ANNOUNCING the first annual conference of the society began to decorate bulletin boards in seminaries, colleges, administrative offices, and parish churches all over the land. At the invitation of the board of trustees of the University of Minnesota, the society agreed to hold its first meeting on the campus of that institution in Minneapolis, June 18-21.

Twelve commissions of the new society have set the pace for discussions: 1) theological foundations of Christian worship and the arts, 2) liturgical worship, 3) hymnology, 4) architecture and acoustics, 5) organs and other musical instruments, 6) choral music for the church year, 7) painting and the plastic arts, 8) literature and drama, 9) parish music, 10) professional standards and studies, 11) musicology and research, and 12) communications (film, TV and radio).

THE ROSTER OF NAMES selected for leadership at this first conference of the society is truly a "Who's Who" of American Lutheran leadership in worship. To mention a few: Edgar Carlson, Jaroslav Pelikan, Toivo Harjunpaa, E. E. Ryden, Luther Noss, Ludwig Lenel, Richard Hillstrom, Oscar Overby, Paul Ensrud, Walter Buszin, Johannes Riedel, and Robert E. A. Lee.

Lest anyone think that worship specialists come together only to talk, assurance

has been given that there will be several hours devoted to concerts by outstanding choirs and organists.

The society expects to publish reports of its meetings. Plans call for a semi-annual journal and a pamphlet series, both of which will have great value for the worship life of the congregations.

A lot of us have great hopes for this new society. The horizons have been expanded so as to include the wide range of interest which relates to worship, music, and the arts. Its membership will take in representatives from all of American Lutheranism. With such a beginning, all that is required is enthusiastic support by the pastors, choir directors, organists, choir members, artists, and people of our churches. Given that, the society should be a valuable addition to the life of the church.

Information is available to anyone from Mr. William R. Walters, Wittenberg College, Springfield, Ohio; Mr. Linden Lundstrom, 1844 Hutchins Avenue, Rockford, Illinois; or Mr. Gerhard Cartford, Luther Seminary, St. Paul 8, Minnesota.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL



Handicapped child

QUESTION: A close friend of mine has three girls, under school age. The eldest is mentally retarded. The next younger girl is catching up, so to speak, and this is hard for the mother to accept. The older girl cannot start school at the age

of normal children. The difficulties are many and literally crushing for the mother. Can you suggest any reading matter or source of help or guidance for this fine young family?

REPLY: Materials for reading have been sent. Some of them deal with the problem itself, others bear upon it.

A mentally retarded child is a problem for the whole family, but the total situation should be accepted in a realistic way, hard as that may be. In almost all such cases there is nothing that can be done to bring such a youngster up to normal, but it is possible to help him learn to use his limited powers and capabilities in the best possible way.

All family members should be understanding and sympathetic, but not patronizing. The child should be recognized and praised for every step of progress, and should receive the utmost of patience from all. Depending on the degree of handicap he may be able to learn a great deal and eventually be able to assume a humble position in society and largely assume responsibility for self. Every means ought to be used to facilitate his learning. In some cases this means placement in a school for mentally handicapped children, where for a period of years he may receive the best instruction. Others call for custodial care.

Jealous

QUESTION: I am upset by the fact that my wife receives a lot of attention from other men. I am not sure but that she tries to attract attention. Every time I mention the matter she gets excited and irritated. Regina says I am misrepresenting the facts, that she doesn't notice any particular attention from others, that I

am imagining things. Nevertheless, these episodes continue, and they make me quite uncomfortable.

REPLY: You and Regina ought to talk this matter over calmly, pleasantly, and with scrupulous regard for facts. If she is inviting attention by her manner, it is up to her to cease such a performance. But that does not mean that she is not free to be herself in mixed company.

But it may be that the main source of misunderstanding lies in you. Jealousy is sometimes due to a lack of self-respect and self-confidence. If you underrate yourself or tend to withdraw from groups, you may come to feel that others underrate you—a kind of projection of your own feelings unto others. Examine yourself on this point—perhaps you need to re-evaluate yourself. This does not call for resort to arrogance or conceit, but a more fair self-rating. Haughtiness will yield a real disapproval of others. If you can view yourself in a more favorable light you may find your problem fading.

Furthermore, consider that if your wife is attractive enough to merit attention from others it is a compliment to your judgment in selecting her. Ask yourself whether you are giving her the consideration and attention she deserves. Perhaps, if you improve in this phase of your relationship, you may win a different kind of response from Regina.

With plenty of room for exceptions, it may be said that jealousy is usually the expression of a petty attitude—a rather immature one. In your efforts to solve your problem, do not overlook this fact. It is a good rule to search one's self for the sources of trouble before attributing them to anyone else.

a guide to bible study

You need a special dictionary to help understand the Bible when you read the King James Version.

By LUTHER A. WEIGLE

"Love" isn't "charity"

AMONG THE MOST important words in the Greek New Testament is *agape*, meaning "love." The noun *agape*, the verb *agapo*, and the adjective *agapetos* appear in the Greek New Testament 312 times. They were correctly translated "love" or "beloved" by Tyndale and other sixteenth-century translations up to the Bishops' Bible. In the second edition of this version it was translated as "charity" in 32 cases, and the King James Bible used "charity" in 26 of these.

The distribution of these twenty-six cases is peculiar. None appears before 1 Corinthians 8:1. Eleven of the twenty-six are in 1 Corinthians, and eight of these in chapter 13. No good reason can be given for using "charity" in these cases.

THE SECOND EDITION of the Bishops' Bible and the King James Bible stand alone in this strange substitution of "charity" for love in less than 10 per cent of the cases of the occurrence of *agape* and words related to it.

The revised versions of 1881 and 1901 returned to the practice of the earlier sixteenth-century versions, and used "love" throughout; and they have been followed in this by all modern translations based upon the Greek.

By so doing, the modern translations give a surer undergirding to the basic Christian doctrine of God and man than does the King James Version. The basic

principle and ultimate motive of both the Christian gospel and the Christian ethic is love. God is love, and we love because he first loved us.

In the translation of the Greek word *agape*, we are dealing not with a mere exhortation to feeling and action, or even with a statement of human duty, but with the ultimate grounding of human duty and destiny in the very nature and eternal purpose of God.

The "devotions" of the Athenians

THE TRANSLATION of Paul's speech at Athens, as contained in the King James Version, begins with two misleading expressions (Acts 17:22, 23). Paul did not insult his audience by calling them "too superstitious." He won a sympathetic hearing, and laid a foundation for his appeal, by saying "I perceive that in every way you are very religious."

The statement, "as I passed by and beheld your devotions," which the King James Version attributes to him, implies that he beheld a group or groups of Athenians engaged in the act of worship. But this is not implied by the Greek, which is correctly translated by the revised versions, "as I passed along and observed the objects of your worship."

The Greek word *sebasma*, "object of worship," is used in one other passage (2 Thessalonians 2:3-4) where the King James Version refers to "the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." That is a strangely confusing translation. The first "God" should not be capitalized; the expression "as God" is a gloss or copyist's insertion which does not appear in the ancient manuscripts; and "shewing himself" means "proclaiming himself."

REBUILDING MARRIAGES

Love and Conflict. By Gibson Winter. Doubleday & Co. 191 pages. \$3.50.

Love and Conflict should prove a valuable aid to couples concerned about an unrewarding marriage, difficult children and in-laws who must be lived with.

Gibson Winter, of the theological faculty of the University of Chicago, says that the family has taken a new lease on life since World War II, but it has not known how to meet the challenge of its new responsibility. Dr. Winter suggests we consider the biblical concept of family and community life to see if it offers help in the uncertainties of a changing society. He strongly advises that the father return to his home as "Somebody," that he be given back his authority and his responsibility of discipline which his wife has had to assume while he abdicates to his job all day.

Although his work may drain his sense of adequacy and personal assurance, sending him home to seek rest and encouragement rather than responsibility, Dr. Winter is firm in his conviction that the American home is not happy and is not doing its job satisfactorily unless the father is the acknowledged leader and the mother supports his position with the children, "guiding them toward conformity with their father's demands."

Dr. Winter has some practical suggestions for achieving this coalition of parental responsibility, and what he says about woman's position in the home shows a depth of insight into the psychological problems of marriage. As its title implies, love and conflict constitute the basis of this book's picture of the modern American whose marriage has lost the feeling of "oneness." Sexual conflict is discussed as a symptom rather than a cause of unhappiness. The analysis of "cold war in the family" and an inquiry into the nature of "the covenant of intimacy" are particularly good for those seeking to know how and why a marriage seems to

have failed, and why and how it might be redirected.

There is a chapter on "Youth in Transition"—how parents can give a child values deeply enough anchored so that they will not be torn loose by conflicting ideas of his adolescent friends.

Dr. Winter tackles the problem of having an older person in the home, and concludes with a chapter on "Time for Intimacy," which crystallizes all he has said about the family unit giving assurance that he belongs to the lonely individual. He relates Christianity, psychology, and sociology to daily problems apt to be encountered in any marriage, no matter how happy on the surface. His book should prove valuable to anyone approaching marriage, walking away from it, or bogged down in the middle of it. It is a book to be read with a pencil, for the urge to underline pertinent passages is irresistible.

VIRGINIA VEEDER WESTERVELT

Altamont, N. Y.

THE OTHER NIEBUHR

Faith and Ethics. Paul Ramsey, Editor. Harper. 306 pages. \$5.

This is an admirable effort to interpret the work of theologian H. Richard Niebuhr of Yale Divinity School, the distinguished brother of Reinhold Niebuhr. The title conveys Niebuhr's central message: Christian thought and faith must express itself in action. It has, as Richard Niebuhr himself has discerningly documented in his studies of *The Social Sources of Denominationalism*, *The Kingdom of God in America*, and other books and articles.

Here, however, ten professors painstakingly and occasionally laboriously analyze his theology, his radically monotheistic ethics, and such areas of its application as race relations and church life. Two especially fine jobs are done by ethicist Paul Ramsey, the editor, and by philosopher George Schrader. The latter's analysis of Niebuhr's value theory is first-rate theologi-

cal thinking and writing, as, indeed, is Ramsey's.

In at least two of the other essays, theologians reveal a dangerous weakness. They can be admirably incisive and honest in analyzing basic problems—for example, that of belief in God—only to rush on to affirmations which are out of keeping with their earlier demand. The skeptical or uncommitted mind is impressed by the former, depressed by the latter. Knowledge based on evidence is one thing; belief and trust are two other matters. Richard Niebuhr would be the first to warn against confusing all three.

Many readers of this book will be stimulated into studying Richard Niebuhr's original writing.

CHARLES W. KEGLEY

Wagner College

NEW VIEW OF PASTOR'S WORK

Preface to Pastoral Theology. By Seward Hiltner. Abingdon. 240 pages. \$4.

Here is an attempt to recast the task and purpose of pastoral theology in modern terms, drawing on both the historic experience of the church and the insights of psychology of religion and pastoral counseling.

Three functions emerge from the over-all task of "shepherding" (which is Hiltner's Anglo-Saxon substitute for the usual term "pastoral"). They are: 1) "healing," which is "the restoration of functional wholeness that has been impaired as to direction and/or schedule"; 2) "sustaining," which is "that form of shepherding that stands by when healing is not possible or not possible now"; and 3) "guiding," which is neither coercive nor authoritarian but utilizes special knowledge and expertness much as a guide on a fishing trip in the North Woods is found helpful because of his special knowledge of the terrain.

Opening chapters on definition of the problems involved in pastoral theology, historical background, and proper perspectives show the need for a rethinking of the function of the pastor in our day.

Although the book is primarily theoretical, case studies from the experience of a Pres-

byterian minister in Brooklyn, Ichabod Spencer, published in 1851, are used extensively.

This is a challenging discussion but couched in abstract terms that may discourage the casual reader.

DAVID BELGUM

Minneapolis

PROCLAIMING CHRIST

The Preacher's Task and the Stone of Stumbling. By D. T. Niles. Harper. 125 pages. \$2.

This is not just another book for preachers, even though it is one in a long series of volumes containing the Lyman Beecher Lectureship on Preaching. The reader, instead, will find it a small book of five chapters literally bursting with the tremendous power of the gospel.

D. T. Niles is a Ceylonese Christian pastor, a Tamil by race and the great-grandson of the first Jaffna Tamil convert who was baptized in 1821. Moreover he is the first nonwhite Christian invited to deliver these lectures.

The framework for the lectures is a series of letters from his friends. A Hindu, a Buddhist, and a Moslem give their reasons why they could not accept Christianity. The "stone of stumbling" appears in each letter, as well as in other examples in the book.

It is always a great temptation to preach religion and leave out Christ. To preach about prayer, faith, morality and the like, one may be in grave danger, for these are the experiences of all religions and even of some atheists.

It must, likewise, be remembered that Christianity must be proclaimed, while non-Christian religions are taught. Christ is not the possession of the Christian but Christ possesses the Christian.

To all who are interested in evangelism, this little book will present a stimulating and fresh approach to the real task.

Rialto, Calif.

JAMES P. BEASOM

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

Ministerium Examines Its Benevolence Record**"Will to Achieve" Considered Key to Success**

PHILADELPHIA—The Ministerium of Pennsylvania is taking a good look at what other ULC synods are doing to find out why its own congregations have consistently failed to meet the apportionment goal 100 per cent. Some answers will be supplied in a report prepared by a special committee appointed by the synod last year to study apportionment methods.

The committee, made up of pastors and laymen from all conferences, examined the situation of other synods which raised their full apportioned share of ULC expenditures and discussed how methods used by others could be applied to the Ministerium. But in its report, which will be considered at the forthcoming Ministerium convention in May, it concludes that methods or systems are of less importance than the intangible factor of a "will to achieve"—the determination of a majority of church members to give to the fullest degree as an expression of Christian stewardship.

In 1957, the Ministerium's apportionment receipts were 76.38 per cent of the goal as against 71.43 per cent in 1956. This represents an improvement of 8.2 per cent but it does not give the whole picture of the synod's offerings record.

In effect, Ministerium officers pointed out, total offerings jumped from \$64.73 per communing member in 1956 to \$74.50 last year. (In 1953, per capita giving was \$49.59. During the same four-year period, the communing membership increased by 10.8 per cent.)

A breakdown of these figures reveals a considerable increase in congregational expenditures—from \$52.30 in 1956 to \$61.78 in 1957. Apportionment receipts, however, rose only slightly—from \$7.21 to \$7.60 while offerings for unapportioned causes (LWA, Muhlenberg College, inner mission institutions, etc.) fell from \$5.22 to \$5.12.

Conclusions to be drawn from these figures, synod officers said, were these:

1. Giving in the Ministerium has increased on a per capita (pro communing

member) basis in an encouraging way. As President Charles M. Cooper will tell synod delegates in his report to the 1958 convention: "Our total benevolences have increased from 1953 through 1957 by 41 per cent. Regular benevolences paid for the budgeted work of the Ministerium and the United Lutheran Church have increased 37 per cent. The figures are imposing and the rate of their increase year by year has been steady and usually gratifying."

2. The fact that church members were willing to support the work of their congregations by contributing generously to large-scale building projects and improvement of existing facilities is indicative of a stewardship potential that can be developed further. Synod officers conceded that current expenses, which in the case of the Philadelphia Conference rose in 1957 to \$101.12 per communing member, do not reflect the giving of one year only. They take in expenditures of building funds accumulated over a number of years.

3. Some of the reasons for the Ministerium's lag in apportionment giving are inherent in the present structure of the synod—its size, the remoteness of some areas from the central offices of the Ministerium, the fact that over 25 per cent of the congregations are still part of union churches. Economic factors in the synod's coal regions with their chronic unemployment or underemployment must also be taken into account.

4. But the main factor does not lie in statistical analyses, improved promotional methods or a different apportionment system. The special study committee puts it this way: "The issue lies in a will to achieve,

an *esprit de corps*, a sense of concern. Without such an inner drive, no system can achieve results. Therefore our primary concern is with our degree of involvement—how deeply we consider this wider work of the church our own, how much we feel is at stake. The system of determining apportionment seems scarcely a factor in the success of other synods. While it may lend a sense of achievement to congregations, the underlying drive to assume a rightful share is far more weighty. It makes little difference what system is used if the will to achieve is strong."

Frank Bretz to Leave BPE For Post at Lenoir Rhyne

PHILADELPHIA—Two years ago, the Board of Parish Education called an additional staff member to serve as director of research. Frank H. Bretz, Gettysburg College and Syracuse University graduate and World War II and Korean War veteran, came to the post from the University of Dubuque, Iowa, where he had been dean of men and assistant professor of psychology.

This fall, Mr. Bretz will return to the campus—this time of Lenoir Rhyne College in Hickory, N. C., to become the school's dean of students. His assignment as staff member of the Board of Parish Education was to conduct field tests in which new parish education materials are tried out and to evaluate programs and textbooks.

In his new job, he will be responsible for student personnel service, counseling and guidance and supervision and co-ordination of organizational affairs and activities.

College President Voigt R. Cromer, in making the announcement, said the position of dean of students had been created because of the "rising enrollment and the increase of organizations and their activities." Other faculty and staff members will continue to be active as counselors, but the dean of students will serve to integrate this area of service and to give direct supervision and assistance wherever needed.

The Board of Parish Education will make



Frank H. Bretz

Return to the campus announced

provisions to fill the vacancy created by Mr. Bretz's resignation, the board's executive secretary, Dr. S. White Rhyne, said in Philadelphia. The work of research conducted by the board will continue.

Conference Inner Mission Reviews Service Program

By ROBERT E. PICKING

WILLIAMSPORT — The Susquehanna Conference inner mission program was reviewed in terms of past performance and future service by the members of the board of control at a meeting at Watsontown. Members are pastors of the conference and lay representatives from each congregation.

Case work services showed that 123 persons were helped during the past year, and that the staff had 412 office or home interviews. Requests come from pastors, agencies, or interested individuals.

Requests for adoption, services to unmarried mothers, services to refugees, planning

PA.: WILLIAMSPORT . . .

for foster homes for aged persons, planning care for retarded children and other cases were handled by the workers.

The volunteer chaplain program for the 32 institutions of the conference was extended to 2,284 persons. Total expenditures for 1957 were \$15,173. Budget for 1959 is \$17,640.

At least one person in the group seriously questioned whether the inner mission was meeting the needs within the conference and whether the conference area was receiving adequate services for the cost of the program. But most of the board of control members seemed pleased with the program which is less than three years old.

Stewardship to be Featured

A RALLY for church councilmen will be held under the auspices of the conference committee on stewardship and benevolence in connection with the spring convention of the Susquehanna Conference, April 21.

Laymen will present topics connected with the work of church councilmen. A discussion period will follow.

The rally is the first of its kind conducted by the conference as a whole.

Two Pastors Leave Conference

PASTOR J. BRUCE WEAVER of Trinity Church, Milton, will become the new director of evangelism of the ULC Board of Social Missions and leave the parish Apr. 30.

Another conference church is losing its pastor: Dr. Harold C. Fry, for the past 14 years pastor of Trinity Church, Shamokin, is leaving at the end of May to assume the pastorate of Atonement Church, Oneonta, N. Y. He will also devote time to the student programs at Hartwick College. Dr. Fry is a graduate of Temple University, Philadelphia, and Webster University in Georgia.

THE REV. JOHN W. KAMMERER from the Aaronsburg charge will become pastor of St. Mark's Church in Lancaster, June 1.

Installed as pastor of the Liverpool parish on March 16 was the Rev. Theodore Lind-

quist, formerly pastor of the Sugar Valley parish, Loganton, Pa. The service was conducted by the Rev. Arthur Yeagy, assistant to the president of the Central Pennsylvania Synod, and the Rev. Kenneth S. Swanson, president of the Juniata Conference.

To FILL a railroad boxcar with used clothing for Lutheran World Relief was the object of the Lutheran Pastoral Association of Sunbury during the first week in April. A similar project was successfully completed during the past Thanksgiving season.

Conference Churches Plan New Buildings, Renovations

By ROBERT SCHOENERT

READING—Building and rebuilding projects expected to cost more than \$700,000 are being planned by Lutheran congregations in Reading.

Heading the list is a \$300,000 education building to be erected by St. Luke's Church. A fund-raising campaign is under way.

Peace Church is planning a \$35,000 church school building. Preliminary plans have been drawn, and work is expected to start in about a year.

Plans are being drawn for a new building for St. Mark's Church. An architect has been engaged.

Trinity to Replace Steeple

Among the planned renovations is the \$200,000 project of Trinity Church. The congregation has voted to hold a fund-raising drive later this year. The church's historic steeple, destroyed by a storm in 1933, will be replaced. Other renovations will provide new classrooms and a chapel.

St. John's Church is planning basement renovations. Holy Spirit Church is considering renovations to its Sunday school rooms. Christ Church is making a preliminary study for a new church school.

A rededication service was held by Epiphany Church, South Temple, to mark completion of that congregation's \$8,00 renovation program.

German Pastor Recalls the Past

Bible Stories Were Once Considered Subversive

PASTOR HERMAN STIPPICH was once warned that if he didn't stop telling his catechumens about the story of the Good Samaritan he would be put in jail. This, Pastor Stippich recalls, was in Nazi Germany when he was pastor of a church in Hamburg. And it's only one of the incidents he'll tell his American listeners when he speaks about his experiences as a pastor in wartime Germany. Another one was conducting a funeral for 30 unidentified people killed during an air raid.

All this, however, is past. And Pastor Stippich, at 71, lives very much in the present. He's been working for the past two years as chaplain in a refugee camp near Bremen, has made two transatlantic trips to accompany Lutheran DPs to Canada under auspices of the Lutheran World Federation.

Both trips have made it possible for him to visit his son, the Rev. Gunther J. Stippich, who is pastor of St. John's Church in Reading, Pa. He is in Reading now and will return to Germany in June. Mrs. Stippich is with him.

Pastor Stippich, who was ordained in 1912, came to the United States two years later and served three congregations in Connecticut. His son Gunther (and another son killed as an American paratrooper during the Normandy invasion) was born in America. The Stippichs returned to Germany in 1932, just a year before Hitler came to power. Both sons went back to the United States, the elder Stippichs stayed on to serve the Hamburg church. Pastor Stippich retired from the parish in 1948 but resumed his



The Stippichs with son Gunther in Reading
Wartime Germany lies in the distant past

ministry as refugee chaplain seven years later.

Final retirement looms ahead when he returns to Germany this summer. Pastor Stippich does not cherish the prospect. "It's having nothing to do that gets me," he says. Judging from his previous record, it's a fair bet he'll find something to do even if officials stamp his retirement papers "final."

—ROBERT SCHOENERT

PA.: READING . . .

FOUR WORKSHOPS were scheduled in April to explain and demonstrate the liturgical music in the new *Service Book and Hymnal*. They are at Atonement Church, Wyomissing, on April 14 and 15; St. John's Church,

Sinking Spring, on April 22; and St. John's Church, Kutztown, on April 22.

THE REV. JOHN J. ZIEGLER was installed as pastor of St. Andrew's Church, Reading. Kenneth M. Trexler, a student at the Phila-

(Continued on page 48)

George Harkins to Speak At Convention in Macon

By PAUL J. RENZ

ATLANTA—Dr. George F. Harkins, assistant to the president of the United Lutheran Church, will be ULC representative at the 98th convention of the Georgia-Alabama Synod.

Sessions will be held April 22-25 at Church of the Redeemer, Macon, Ga. Dr. Harkins will speak on Wednesday and Thursday evenings and on Friday morning.

A laymen's breakfast will be held April 24. Other highlights include presentation of the 1959 appeal for Southern Seminary, and consideration of employing a full-time worker for home missions. Dr. Raymond D. Wood, inducted as president of the synod last Jan. 27, will preside at all sessions.

Workshops for Vacation Schools

A TEAM FROM ULCA's Board of Parish Education will conduct a vacation church school workshop for the Atlanta area at Peachtree Road Church on April 13.

The synodical parish education committee will also hold workshops on request, with local leaders in charge. One has been scheduled May 15 at Faith Church, Birmingham, Alabama.

WORKSHOPS AND CONFERENCES are being held throughout the synod to introduce the new *Service Book and Hymnal*. The Rev. John Blix Lind, assistant pastor at Redeemer Church, Atlanta, is chairman of the committee which includes William B. Clarke, of Savannah; Mrs. Dermon A. Sox, of Birmingham, and Mrs. Paul J. Renz, of Atlanta.

Mission Evangelizing Community

GLEN HAVEN MISSION, the Rev. Joseph Holt, pastor, sponsored an evangelism mission March 30 to April 3. The missionary was the Rev. Richard Niebanck, of Gilbertsville, Ky., now taking graduate study at the University of Chicago.

The mission sent advance notices of the services to all residents of the community. Meetings were held in the South Decatur (Atlanta) elementary school.

UNITED LUTHERAN CHURCH MEN are emphasizing the King's Men Crusade in the period between Easter and Pentecost.

The Brotherhood Workshop of the Birmingham area will be held Saturday, April 19, at Shades Valley Church, the Rev. Donald R. Poole, pastor.

DR. EDMUND A. STEIMLE, Philadelphia Seminary professor and preacher of the Lutheran series on the Protestant Hour, spoke at religious emphasis week at Agnes Scott College, Decatur.

DR. ROBERT PAUL ROTH, of Southern Seminary, spoke at *Religion in Life Week* at the University of Georgia Feb. 9-13. He also preached in Holy Trinity Church, Elberton, and Holy Cross Church, Athens.

Church to Build First Unit

GOOD SHEPHERD CHURCH, College Park, Ga., has voted to proceed with plans for erection of its first unit this year. The building will serve ultimately as parish hall. Two other units will follow.

Organized in 1954, the congregation has been meeting for the past two years in a house chapel. A building fund drive is planned for May.

ASCENSION CHURCH, Savannah, formerly served by Synod President Wood, is being supplied by teachers and students of Southern Seminary. Dr. Wood preached at confirmation services on Palm Sunday.

UNITED LUTHERAN CHURCH WOMEN will hold conference meetings as follows: Ebenezer, April 19 at Brunswick, Ga.; Central, April 30 at Atlanta, and Alabama, May 7 at Cullman.

REFORMATION CHURCH, Savannah, will spend \$11,000 on improvements to its buildings. The project includes air conditioning . . . The Rev. W. R. Morgan, of Trinity Church, Anniston, Ala., has accepted a call to St. James' Church, Houston, Tex., effective April 13. The Rev. Vance M. Daniel, St. Paul's Church, South Decatur, will begin

his work at Our Saviour Church, Albany, Ga., on May 1 . . . Seminarians Charles W. Howell and Donald E. Hanberry have accepted calls, subject to ordination, to Holy Trinity, Elberton, and Good Shepherd, Garden City, respectively.

NEWBERRY COLLEGE SINGERS, touring Georgia and Alabama, will present a concert for the Atlanta District Luther League rally on April 20 at Redeemer Church. Dr. Chris A. Kaufmann, president of Newberry (S. C.) College, will speak.

PACIFIC SOUTHWEST

Hospital Society Re-elects Board Members, Officers

By LOUIS F. MERTZ

LOS ANGELES—Six members of the board and all incumbent officers were re-elected at the annual meeting of the Lutheran Hospital Society of Southern California, held March 11 in the auditorium of California Hospital.

Board members elected to new three-year terms were J. Henry Niebanck, C. R. Stephenson, George W. Jerpe, Judge Victor R. Hansen, H. B. Henry and Charles F. Nielsen. At the same time, George J. Renne was introduced as the new board member appointed to finish the unexpired term of A. E. Nygreen, who died in 1957.

Officers re-elected for 1958 were Birger Tinglof, president; J. Henry Niebanck, vice president; A. G. Henrich, M.D., treasurer; C. R. Stephenson, assistant treasurer; and George W. Jerpe, secretary.

Ritz E. Heerman serves as assistant secretary and general manager of the society. George E. Peale is assistant secretary and assistant general manager, and Samuel J. Tibbitts is assistant secretary.

Financial statements for California Hospital (Los Angeles), Santa Monica Hospital and Donald N. Sharp Memorial Community Hospital (San Diego), all three of which are operated by the society, were distributed to the 150 persons present. The annual report, "Legend of Life," also was issued.

Vice President Niebanck discussed the ex-



Progress of Lutheran hospitals reported by President Tinglof and Manager Heerman

pansion program of California Hospital's proposed north wing. He also announced the names of fifteen new life members of the Lutheran Hospital Society.

Reports were made by Mr. Tinglof, Mr. Heerman, the three hospital superintendents, the chaplains, and the auxiliary presidents.

The Lutheran Hospital Society, organized in 1921, is supported by 300 congregations of nearly all Lutheran bodies in Southern California. The three hospitals have a total capacity of 800 beds for adults, and facilities for 100 babies. Clinics are provided for those unable to pay the full cost of medical care.

The 18-member board of directors meets monthly. Mr. Heerman has been general manager of the society since its beginnings. The society also operates the California Hospital School of Nursing, and accredited school affiliated with the University of Southern California and Los Angeles City College.

Each hospital is served by a women's auxiliary. More than 2,000 women are active in these groups.

Sunday School Can't Wait

THEY COULDN'T WAIT! The high school Sunday school class of Grace Church, Culver City, got into a big hurry last January.

Movers had razed the old parish house and excavators had dug the partial basement for the new \$100,000 parish house and youth center. At Teacher Russ Ellis' suggestion, the class moved into the excavation to hold their Sunday morning session (see photo below).

With the June-type sunshine this community enjoys in January, the experiment was a great success.

ST. LUKE'S CHURCH, Huntington Park, recently rebuilt and added to its Wicks organ, incorporating with it an organ built some years ago by Stanley Williams, builder of the instrument in the Salt Lake City Mormon Tabernacle. The rebuilt organ includes nine independent ranks.

A dedicatory program was held March 2, with a recital by Frank K. Owen, organist and choir master of St. Paul's Cathedral, Los Angeles.

Teacher Ellis (right) and his class meet where new church youth center will rise



Graham in West Coast TV Cast

Six nationally televised Billy Graham meetings are planned during the evangelist's crusade in San Francisco beginning April 28. The Saturday night meetings in the Cow Palace will be seen at 10 P.M. (EST) over the ABC network.

The meetings will begin at 6:30 P.M. Pacific Time, but the telecasts will not be seen over West Coast stations until 10 P.M. (PST). East Coast viewers will see them "live."

THE REV. JOHN SIMMONS, of St. Matthew's Church, North Hollywood, has been appointed to the Church in Economic Life department of the National Council of Churches. He also is president of the San Fernando Valley Lutheran Hospital Association, and executive vice president of the Pacoima Memorial Lutheran Hospital.

Three Churches Self Supporting

THREE CONGREGATIONS attained self-support in 1957. They are Transfiguration, Los Angeles, the Rev. Clifford B. Holand, pastor; Good Shepherd, Reno, Nev., the Rev. Vernon S. Kotter, pastor; and St. Paul's, Sacramento, the Rev. Charles A. Miley, pastor.

CALIFORNIA LUTHERAN HOSPITAL, in downtown Los Angeles, is overwhelmed by its patient load. In 1957 the occupancy of the 314 beds averaged 92 per cent, with a high point of 103 per cent. A new room for post-surgical recovery was completed in January and has benefited more than 1,000 patients.

ST. STEPHEN'S CHURCH, Santa Cruz, has received three acres of land as a gift from Mr. Jack Bostwick. Building plans are underway, according to Pastor Jack H. Zoellner.

THE REV. BRUNO I. EDERMA, of Corona-Norco, has accepted a call to serve a mission church at Absecon, N. J., near Atlantic City, after Easter.

DR. ALBERT B. SCHWERTZ, of First English Church, Los Angeles, will retire after Easter. He was ordained in 1924, and served in the synod since 1941.



New congregation was organized February 2 in Farmington, New Mexico, as Trinity Church. In background, Synod President Leeland Soker flanked by Developer Good, Pastor Lepisto

ROCKY MOUNTAIN

Mission Organized in New Mexico Boom Area

By OLIVER F. WEAVER

DENVER—New Mexico's sixth United Lutheran congregation came into being on Feb. 2 in Farmington where the discovery of nearby uranium, oil and gas fields has sparked an industrial boom of exceptional intensity causing the population to rise from 3,500 in 1950 to 23,000. At the same time, plans were afoot to enter three new mission fields in this part of the Southwest.

Trinity Church, Farmington, was organized with 51 confirmed and 97 baptized members. Taking part in the service were Dr. Leeland Soker, synod president; the Rev. Matthew N. Lepisto, of Albuquerque; and Mission Developer William A. Good, who has been called as the first regular pastor.

Development of the mission began in June, 1955, three years after the field was surveyed. There were difficulties from the beginning. Attendance was small, and for a while seemed almost stationary. Then in October, 1956, the first mission developer accepted another call, and for six months the mission struggled along with a layman reading the liturgy and a retired Methodist minister doing the preaching.

After Pastor Good arrived, development was intensified when the Board of American Missions sent parish worker Hazel Ann Tullos to the field for six months.

Meanwhile, the BAM has allotted four new mission fields to the Rocky Mountain Synod. Three are in New Mexico—Alamogordo, Los Cruces and Roswell. The fourth is in Salt Lake City, Utah, to which the Rev. Fred Henkel has been assigned as developer.

Synod Convention Set May 19

SIXTY-SEVENTH CONVENTION of the synod will be held May 19-22 in the new St. Luke's Church, Albuquerque, N. M. Dr. Harry F. Baughman, president of Gettysburg Seminary, will represent the ULC.

St. Luke's new building was dedicated on Feb. 9, with the Rev. J. Benner Weaver, synod vice president, officiating. The Rev. Donald C. Simonton is the pastor.

Laymen of the synod will hold their annual retreat just before the convention, May 17 and 18, in the mountain resort of Ruidoso, near Albuquerque. Howard L. Logan, executive secretary of the United Lutheran Church Men, will speak.

Training for Stewardship

STEWARDSHIP TRAINING schools for pastors and laymen are being planned. Synod's benevolence giving at present is only 80 per cent of the quota. Efforts will be made to raise it well over 100 per cent by the end of the year.

Milton G. Fiene, western director of the Laymen's Movement for Stewardship, and

ROCKY MOUNTAIN . . .

Dr. O. J. Rollog, of Albuquerque, synod stewardship secretary, have presented recommendations developed at the meeting in New York last January.

TENTH ANNIVERSARY of Good Shepherd Church, Denver, was marked March 14. More than 100 persons attended despite the stormy weather. Feature of the program was the film, *A Living Church*.

The congregation is working toward self-support next year. Two services are now held Sunday morning, with three Sunday school sessions. Thirty new members were received last month.

Holy Cross Seeking Funds

STILL GROWING FAST, Holy Cross Church, Wheatridge (Denver), now has average Sunday attendance of 515. A "kick-off" meeting was held March 14 to start a fund drive for second and third units. President Soker spoke.

The second unit will be an educational building. The third will contain an auditorium for 550.

The nearby King of Glory mission, Arvada, Colo., had no place to hold mid-week Lenten services. Members united Wednesday evenings with Holy Cross congregation. Sunday services are held in an Arvada school.

GOOD FRIDAY services were held by the twenty National Lutheran Council churches of Denver, uniting in six different areas of the city.

TWO FAMILY NIGHT FORUMS were held by Messiah Church, Denver, March 2 and 9. The subject was Japan.

President Soker on the Move

BUSY PRESIDENT SOKER was on hand to install his predecessor, Dr. John F. Futchs, as pastor of St. Paul's Church, El Paso, Tex., on Feb. 9. Then he hopped 800 miles north to his Denver headquarters, speaking en route to various groups in the synod.

Next hop was to Casper, Wyo., 350 miles north, to meet with growing Grace Church

and its pastor, Paul Funk, to discuss plans for needed expansion in that growing city.

In mid-March he attended the synod presidents' conference in Detroit, returning to Denver to plan with laymen for camp work sessions at the former Rainbow Lodge, near Hillside, Colo. This camp, acquired jointly with the Augustana Conference, will be renovated early this summer so that it can be used for two youth camps in August.

Dr. Soker spoke on "The Place of the Church in the Dawn of the Space Age" at a meeting of United Lutheran Church Men in Trinity Church, Boulder, Colo., March 3.

ST. PAUL'S CHURCH, Calhan, Colo., recently completed a successful evangelism mission. Pastor Harold G. Skinner, of Cheyenne, Wyo., was the guest missionary. The Rev. Wayne F. Carmany is the pastor.

LUTHERAN SERVICE SOCIETY of Colorado has a new executive director, Leland C. Johnson, from Minneapolis. Prof. Frederic Norstad, of Luther Seminary, St. Paul, Minn., spoke at the annual meeting Feb. 2.

PASTOR FRED C. BLOCH has resigned at Epiphany Church, Denver, because of ill health. He will continue to live in Denver, and hopes to be available for supply work.

DENVER'S Lutheran Service Men's Center is drawing 700 uniformed visitors monthly, and proving itself a home away from home.

TEXAS-LOUISIANA

Synod's Growth Marked By Urban Developments

By JAMES F. VORKOPER

AUSTIN—Continued growth of home missions added seven new organized congregations to the Texas-Louisiana Synod during 1957. The statistical report by the Rev. Walter D. Galbraith, Jr., shows the synod has changed from its rural status of a few years ago to a predominantly urban character.

Twenty of the 52 congregations are located in cities of 100,000 or more population, nine in cities between 25,000 and

100,000. The remaining 23 are in smaller communities, 16 of them in rural areas and towns with less than 2,500 population. Only three congregations still have German language services along with English.

Pastor Galbraith's report showed total expenditures of all congregations amounted to \$956,096 during the year. Church valuation rose from \$3,302,396 to \$3,964,369.

Baptized membership rose 8.5 per cent to 16,055. There were 6,047 pupils in 52 Sunday schools. Women's groups gained 250 members, but men's and young people's organizations lost in numbers.

Pastor Doering Installed

THE REV. MERLE FRANKE, of the Board of American Missions, preached at the installation of the Rev. Paul O. Doering as pastor of St. John's Church, Grand Prairie. Dr. Royal E. Leshner, synod president, and the Rev. Gerhard Weise, of Fort Worth, assisted in the service.

DALLAS CHURCHES of all denominations held United Worship Week. A preaching mission was conducted at First United Church, the Rev. William J. Hoebel, pastor, by Dr. E. B. Keisler, president of Central Seminary.

The Rev. John A. Jacobs, of Cuero, synod secretary, was missionary for the week at Holy Trinity Church, the Rev. David A. Jensen, pastor. This mission has sent plans for a new church unit and parsonage to the Board of American Missions for approval.

Tyler Mission to Build

PLANS FOR A FIRST UNIT at Our Saviour's Church, Tyler, were accepted by the BAM. This congregation led by Pastor Robert Leshner has been raising funds. Services are now held in the VFW hall, with average attendance near 100.

TRINITY CHURCH, Victoria, is preparing for the synod convention to be held there May 26-28. The Southern Conference lay evangelism school was held March 8 in the church's Luther Hall, with the Rev. W. R. Menke, of Port Lavaca, as director.

MEN OF OUR SAVIOUR'S CHURCH, Victoria,



Chapelroom planned in skyscraper
There will be room for 35 persons

Featured: "Chapel in the Sky"

SOME PEOPLE in Dallas' \$25,000,000 skyscraper now under construction will feel need for a few moments of prayer and meditation as they go about their business, the *Southland Center's* builders, an insurance company, decided.

And so, with thousands of offices and a hotel filling the 42 stories of the building, they included a "chapel in the sky" on the 39th floor and announced that, to the best of their knowledge, this may be the "highest located place of worship within a building in America."

The chapel will be open to anyone "seeking a moment of peace," the builders said. It will be interdenominational and is intended for use of individuals rather than groups.

have been planting trees on their new property. Meanwhile the women have been "going round in circles" but accomplishing much. Seven circles have been organized in the ULCW.



Goals of Brotherhood are explained to West Texas pastors and laymen by Dr. E. P. Everett
Synod Brotherhood president spoke to 65 participants in First Christian Church of Snyder

FIVE WEST TEXAS congregations held a rally in Snyder to explain the work of the synod and of the church auxiliaries. President Leshner conducted the program.

Dr. E. P. Everett, of Texas Lutheran College, president of the United Lutheran Church Men, and Mrs. W. W. McColgan, of Corpus Christi, president of the United Lutheran Church Women, were among the speakers.

HOUSTON'S SEVEN ULCA churches conducted an evangelism workshop on March 16. President Leshner and Dr. H. C. Hoisington, of Corpus Christi, took part with other pastors and lay leaders. Dr. Hoisington also aided in a stewardship workshop at First English Church, Austin.

GRACE CHURCH, Houston, spent \$900 to recondition its air conditioning, in preparation for the hot summer days to come. A preaching mission was recently conducted by the Rev. Hugh E. Baumgartner, Jr., of Macon, Ga. The Rev. David Conrad is the pastor.

Houston Church Robbed

THIEVES BROKE into the new house chapel of St. Martin's Church, Sharpstown (Houston), only two months after it had been dedicated. Loot included \$170 worth of visual equipment. Insurance covered the entire loss.

St. Martin's dedicated a new organ in

February. This mission church topped the list of non-quota missions in synodical benevolences for 1957. The Rev. Manfred Holck, Jr., is the pastor.

LUTHER LEAGUE'S Posse Team, composed of young leaders in the synod, visited groups at George West and Ray Point, and at Trinity Church, Miles.

Pastors Call on Governor

Forty Texas clergymen called upon Governor Price Daniel in the state capitol on March 4 to protest against the laxity of law enforcement.

Crime has increased 9 per cent in Texas during the past year, the ministers pointed out. Governor Daniel agreed the situation was serious, and appealed to the pastors for help in reversing the trend.

Meanwhile, more names of elected officials were being connected with a corrupt insurance lobby.

Church Pays All Debts

ST. MARK'S CHURCH, Cuero, the Rev. John A. Jacobs, pastor, now is debt free. The parsonage has been paid for, extensive repairs were made in the church, a parking lot was paved, and architect's fees for the new education building were paid. To date \$87,550 was pledged for the new building, by 543 members of the congregation.

MONTANA-NORTH DAKOTA

Sons for Ministry Retreats Planned at Mountain Camps

By RALPH C. SANDGREN

BILLINGS, MONT.—A series of sons for the ministry retreats will be inaugurated April 26-27 in the mountains of Montana. The series will be held at camps throughout the Northwest Synod during the next two months.

The Montana retreat will be held at the Ox-Yoke Dude ranch, south of Livingston.

Synod Parish Education Secretary C. B. Lund and Prof. Robert Bartels, of Northwestern Seminary, will be the headliners. Twenty-five boys from the churches of Montana will participate. Pastor Ralph Sandgren of Messiah Church, Billings, will be dean.

North Dakota will have its retreat May 3-4 at Garrison, with the Rev. Stefan Gutormson as dean. Secretary Lund will be at this retreat also. Students from Northwestern Seminary will discuss the call to the ministry. Other retreats will be held in Minnesota May 31-June 1; and in Wisconsin June 7-8.

Leaguers Plan Work Day

LUTHER LEAGUERS of Montana will hold a Work Day for Christ on May 10. The aim is to obtain enough funds to pay expenses of delegates to the LLA convention

at Cornell University in 1959. Leaguers will rake lawns, baby-sit, wash cars and do other odd jobs for parishioners and neighbors.

UNIVERSITY OF NORTH DAKOTA students bear out the claim made in a recent magazine article that campus interest in religion is increasing. Student Pastor Louis Ulrich reports from the Grand Forks campus that 344 students affiliated with National Lutheran Council churches are taking courses in religion. From these will come eighteen candidates for the full-time ministry, and sixteen will enter related church services.

Pastor Ulrich last year instructed 29 students in the Lutheran faith, confirmed 14 others, and referred many to local pastors.

Missoula Dedication Set

PRINCE OF PEACE CHURCH, Missoula, Mont., is scheduling the dedication of its new chapel on April 20. Dr. Paul Bishop, president of the Northwest Synod, is to conduct the services with the help of pastors from other churches in the state. A total of 2,200 miles will be traveled by these pastors—just a hop, skip, and jump in Montana.

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MONTANA-NORTH DAKOTA . . .

Church to Change Location

ST. MARK'S CHURCH, Grand Forks, N. D., has sold its building and land in downtown Grand Forks to an oil company which will assume occupancy June 1. The church will start construction on a new building on the south side of town early this summer. Pastor Carl Oslund reports that during construction services will be held in a lodge hall and a school. The congregation is 48 years old.

NATIONAL LUTHERAN COUNCIL churches in the Grand Forks area exchanged pulpits for their weekly Lenten services for the first time in the area's history. The theme was "Searching Questions of the Passion." Two Augustana synod churches, one Lutheran Free, one United Lutheran, and four ELC churches participated. The services were climaxed by a three-hour service on Good Friday.

5th Anniversary Celebrated

MT. OLIVET CHURCH, Minot, N. D., celebrated its fifth anniversary March 4. This is the only ULC mission congregation between Billings, Mont. and Fargo, N. D. It was organized by Pastor Lloyd Franke. The Rev. Roy Dorn is present pastor. President Bishop gave the anniversary address.

ULC, AUGUSTANA, and ALC churches of Montana met in Helena, Mont., on March 14 for introduction of the new hymnal. A hundred pastors, organists, and choir directors were in attendance.

THE REV. PAUL CARLSON was installed as pastor of St. John's Church, Killdeer, N. D., on Feb. 23 by Pastor Donald West, of the Glenburn, Lansford, Eckman parish.

PASTOR EUGENE HASSELUQUIST, of St. John's Church, Great Falls, Mont., has resigned to accept a call to St. John's Church, Fargo, N. D.

ST. MARK'S CHURCH, Fargo, recently added a full-time lay assistant to its staff. Mr. Robert Monson will work primarily in the field of parish education, and as business manager to assist Pastor Lloyd Zaudtke in the work of the 1,800-member church.

IMPORTANT NEW BOOKS FROM Westminster

intercessory prayer

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the seven letters

By Hugh Martin. Dr. Martin devotes this study to the opening letters of counsel which John, in the Book of Revelation, directed to seven of the churches in first-century Asia Minor. Not only do they cast new light on the life of the early church, but they forcefully proclaim truths of living and eternal validity for the church and for every individual Christian.

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Synod Convention Calendar

April 22-25

GEORGIA-ALABAMA: Redeemer Church,
Macon, Ga.

May 1, 2 and 4

NOVA SCOTIA: St. Mark's Church, Middle
LaHave

May 5-8

NORTH CAROLINA: St. Paul's Church,
Wilmington

May 6-8

KENTUCKY-TENNESSEE: First Church,
Louisville, Ky.

MISSISSIPPI: Betheden Church, Louisville,
Miss.

WARTBURG: Trinity Church, Golden, Ill.

May 12-14

MICHIGAN: Faith Church, Grand Rapids

WEST VIRGINIA: West Virginia Bldg., Jack-
son's Mill, Weston

INDIANA: Grace Church, Columbia City

May 12-15

CENTRAL STATES: St. Paul's Church,
Wichita, Kan.

FLORIDA: St. Paul's Church, Clearwater

PACIFIC SOUTHWEST: Christ Church, San
Diego, Calif.

PA.: READING . . .

(Continued from page 37)

delphia Seminary, was elected assistant pas-
tor of Holy Spirit Church, Reading.

Conference Treasurer Elected

The Rev. John L. Long, pastor of St. John's Church, Hamburg, was elected treasurer of the Reading Conference and the Rev. Richard C. Wolf, pastor of the Mertztown-Longswamp parish, was named conference statistician by the Rev. Daniel F. Newhart, president of the conference. Both succeed the Rev. Alton F. Hoffman, who resigned as pastor of the Topton-Dryville parish.

Members of the Topton-Dryville parish have voted to dissolve the parish which consists of Christ Church, Dryville, and Trinity Church, Topton. Both congregations were heavily in favor of becoming independent parishes.

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CHANGES OF PASTORATE

IOWA

HERING, KARL F. From Trinity Church, Tipton. To St. John's Church, Ely.

MARYLAND

MUEHLNICKEL, DONALD. From St. Mark's Church, Mansfield, Ohio. To Epiphany Church, Baltimore, assistant pastor.

MISSIONARIES

ARRIVALS

SPEHR, OTTO. From Liberia. 1825 Cheyenne Blvd., Colorado Springs, Colo. March 4.

DEPARTURES

HUDDLE, ELIZABETH. To Japan. Kyushu Jo Gakuin, Murozono, 300, Kumamoto, Japan. March 23.

LINDELL, DAVID T. To India. Guntur, Guntur District, Andhra Pradesh, India. March 14.

MCCARTNEY, SEDORIS. To Japan. 303-3, Chome Hyakumin Cho, Shinjuku Ku, Tokyo, Japan. March 10.

MORDEY, HYACINTH. To Argentina. Independencia 214, Villa Ballester FCNBM, Argentina. March 21.

SIGMON, RUTH. To India. Tenali, Guntur District, Andhra Pradesh, India. March 14.

DECEASED

SISTER BESSIE ENGSTROM died March 22 at Torrington, Conn., where she had been serving as parish deaconess of St. Paul's Church on a part-time basis.

Sister Bessie, consecrated in 1922, served as parish deaconess at Trinity Church, Akron, Ohio; Holy Trinity Church, New York City; St. Stephen's Church, Brooklyn; and Our Saviour Church, Haddonfield, N. J.; and as principal of a day school at St. Paul's Church, Parkchester, N. Y.

She is survived by her mother, Mrs. Hilma Engstrom, and a sister, Mrs. E. C. Johnson, Trumbull, Conn.

Funeral services were held at St. Paul's Church, Torrington, March 25. Burial was at Lorraine Cemetery, Baltimore, Md. Dr. John L. Deaton officiated.

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in conclusion

THERE USED to be a big argument among Lutherans in America about the "thousand years." Christ would return to earth to rule, some claimed, but after a thousand years all hell would break loose. The last judgment and the new heaven and earth would be postponed until that irruption quieted down.

This was a sterile argument because the people engaging in it were not really involved in it personally. They were merely trying to prove they were smarter Bible students than the other people. They were proud of themselves for being such right-thinking Christian believers.

The point which should have concerned these quarrelsome folks was why they had to make such an effort to prove they were right. What was the real insecurity within themselves which seemed to make the effort necessary? Where did they get that aggressive drive which made them call each other such terrible names?

THAT WAS THE REAL theological point in which they were very much involved personally. And so are all of us. This is the stark evidence of our separation from God, that we have to be so competitive with one another, and so lonely.

Maybe you're not. Then it's, because you find so much to do in serving others that you don't have time to work up aggressions. Sometimes I think that only a housewife with four children under six has any chance of being a saint. She doesn't have time to be a sinner.

According to our theory of church life, we have all recently come through a Lenten period of self-examination and repentance. We have heard the breath-taking story of our Lord's sacrificial death and glorious resurrection. Now, of all

times in the year, we walk in newness of life.

Something like that does actually happen to most of us, but not to any startling extent. There's no use scolding us, and telling us we should be ashamed of ourselves for being such imperfect Christians. We know that.

People write me letters asking why doesn't the church wake up, convert people more efficiently, and why doesn't it have pastors who are better examples of Christian humility? I really can't say why. That's the way things usually have been.

But I am convinced there is a tiny persistent influence which the church has on us through its preaching and its sacraments. That is our one hope, that we can keep tuned in on that wave length. But we can't expect drastic results.

HONEST CHRISTIANS don't, in my opinion, boast about how intimately they are acquainted with God, how closely they follow after Jesus, and how sure they are of going to heaven. They try to keep the great words of the Bible resounding in their thoughts, pray as well as they can, and be in church even in summer. But all this doesn't painlessly relieve them of the necessity of being the kind of people they are, which isn't saying much.

The temptation is to be dishonest, and claim to be much further along the road to holiness than we really are. Maybe that was the situation in Jerusalem in our Lord's time, when he preferred to associate with publicans rather than Pharisees. Those good people had nothing to learn from him because they had ceased to be capable of learning.

The truth is, of course, that not many of us are more than half-way through the first grade in the profound lessons of the Christian faith.

—ELSON RUFF



Reformation Window, in beautiful colors on stained glass, as seen in the new Lutheran Brotherhood Home Office building. It forms the west wall of our Martin Luther library which contains works on Martin Luther and the church.

What is the relationship between Lutheran Brotherhood and the Lutheran Church?

At a Lutheran Church convention, 40 years ago, in St. Paul, a prominent layman stood up to persuade the group that Lutherans should work together to help each other in time of trouble.

To make his point, he used a simple illustration:

"Suppose two brothers made an agreement," he said. "Each promised that if the other died, he would provide for the widow and her children. That would be, in effect, an insurance contract."

A few days later the organization now called Lutheran Brotherhood was incorporated by church leaders. Its purposes were "to aid the Lutheran Church; to foster justice, charity and benevolence; to provide education . . . to encourage industry, savings, thrift . . . to furnish relief and protection to its members, their

dependents and beneficiaries, through the payment of benefits in case of death or disability."

While its primary purpose is to give protection to members of the Lutheran Church, the Lutheran Brotherhood also helps build churches by loaning money . . . helps train church leaders by providing scholarships . . . helps churches grow by giving money and supplies.

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